

**THE
PROPHETHOOD
OF
THE PROMISED
MESSIAH^{as}**

Pir Waheed Ahmad

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PREFACE

Hazrat Mirza Ghulam Ahmad^{as} (1835-1908) appeared on the Indian landscape during the heydays of the British Raj in the country. After the cessation of various Caliphates¹ in the Islamic world, the Muslims had fallen into a secular and religious decline, which reached its nadir around the middle of the nineteenth century. The appearance of many scholars, Sufis, *Mujaddideen* (reformers) and religious guides had helped a little to keep the flame of spirituality alive among the people. However, the lack of central religious leadership had deprived the large body of Muslims from following the correct way and, consequently, they fragmented into numerous sects, denominations and political entities. By the middle of the nineteenth century, much of the Middle East lay under the autocratic rule of the Ottoman Empire and other Muslim countries were under the sway of the European colonisers. India was occupied by the British and various movements were underway to rid the country of this foreign rule. The Muslim clergy was woefully unaware of true Islamic precepts and strongly advocated the use of force to regain independence. Under these circumstances, the religion of Islam was being severely neglected: the Christianisation of Indian Muslims was on the rise and the Arya Samaj² were actively converting Muslims into Hindus.

It was against this backdrop that Hazrat Mirza Ghulam Ahmad^{as} appeared in the small hamlet of Qadian in northwestern India. Finding Islam under attack and seeing the sorry state of Muslims all over the

¹ The various Caliphates that had existed among the Muslims included: the Rightly Guided Caliphate of Medina (632-661 C.E.); the Umayyad Caliphate of Damascus (661-750); the 'Abbasid Caliphate of Baghdad (750-1258); the Umayyad Caliphate of Andalusia (929-1031); the Fatimid Caliphate of Egypt (909-1171); and the Ottoman Caliphate of Turkey (1517-1924). The last, the Ottoman Caliphate of Turkey, was on decline during the life of Hazrat Mirza Ghulam Ahmad^{as} and was abolished by law soon after his demise.

² The Arya Samaj was a militant Hindu reform movement that was founded by Swami Dayanand Saraswati (1824-1883).

world, he took his pen in defence of this faith and championed its cause as long as he lived. He directed the Muslims to follow the true teachings of Islam and attempted to rid this religion of all encrustations of novelty, neglect and innovation that had accumulated over the centuries. Many false beliefs had taken root in Islam and the true and peaceful teachings of this faith had taken back seat to political imperatives and personal objectives of the secular and religious leaders.

Needless to say, the pronouncements of Hazrat Mirza Ghulam Ahmad^{as} were severely denounced and he was perceived as an untimely thorn on the side of the clergy who considered itself the sole voice of not only the Muslims but also the religion of Islam.

Given to true dreams, visions and revelations from God, Hazrat Mirza Ghulam Ahmad^{as} made several claims during his life. These included:

- Being the *Mujaddid* (Reformer) for the Fourteenth Century of Islam;
- Being the second coming of Jesus^{as} whose return was prophesied in the Gospels and the Hadith³ of the Holy Prophet Muhammad^{sa};
- Being the Mahdi (the guided one) whose advent was prophesied by the Holy Prophet^{sa}; and
- Being a messenger and prophet of God.

While all his claims met with severe opposition by the Muslim clergy throughout the Islamic world, it was his last claim—of being a prophet—that became the real bone of contention and brought a loud and often violent uproar against him and his community.

The concept of *Mujaddidiyat* was well established in the Muslim *Ummah* which had recognised one or more such persons for all the previous centuries of Islam. Although he was opposed on this claim as

³ Traditions relating to the deeds and utterances of the Holy Prophet Muhammad^{sa}, as recounted by his Companions.

well, the idea of someone appearing as a *Mujaddid* was not foreign to the Muslims.

Similarly, there are numerous prophecies in the Gospels and the Traditions of the Holy Prophet^{sa} that relate to the return of the Messiah. However, most Muslims believed that the returning Messiah shall be the ancient Prophet Jesus^{as}, son of Mary, himself who was believed to have ascended to heaven at the time of his crucifixion. Thus, while the Muslims did not deny the coming of the Messiah *per se*, they did not accept the fact that Hazrat Mirza Ghulam Ahmad^{as} represented his second coming in any way.

The matter of his claim of being the promised Mahdi was treated the same way. The Muslims accepted the fact that there was indeed the prophecy of his coming but maintained that it was not fulfilled in the person of Hazrat Mirza Ghulam Ahmad^{as}. Many also argued that Mahdi was a different person from the returning Messiah. As well, most scholars believed that the function of the Mahdi was to perpetrate wide-scale slaughter and warfare—a concept that Hazrat Mirza Ghulam Ahmad^{as} opposed very strongly.

While the coming of a *Mujaddid*, the Messiah and the Mahdi were not accepted by the Muslims in the person of Hazrat Mirza Ghulam Ahmad^{as}, they remained viable possibilities on theological grounds. However, the very notion of a prophet or a messenger appearing *after* the Holy Prophet^{sa} was considered an absolute anathema. It was strongly denounced as theologically impossible and completely counter to Islamic teachings. According to most Muslim scholars of the time, no prophet or messenger could ever appear after the Holy Prophet Muhammad^{sa} had been called *Khataman Nabiyyin* (Seal of the Prophets) in the Holy Qur'an⁴. Therefore, it was not just the claim of Hazrat Mirza Ghulam Ahmad^{as} for himself that was being denied but the very principle of the appearance of another prophet in the Muslim *Ummah* forever and ever. The Muslims accepted the return of the ancient Jesus^{as} son of Mary—whom they believed to be alive in the heavens after having been spared the ordeal of crucifixion. The

⁴ Surah *Al-Ahzāb*, 33:41: “Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets...”

Muslims believed that his prophethood had been endowed upon him long before the coming of the Holy Prophet^{sa} and did not create any fundamental hurdle in his return. Furthermore, they believed that the returning Jesus, son of Mary, will not act like a prophet anyway but would be a follower of the Holy Prophet^{sa}.

The very principle of the appearance of a new prophet or messenger in the Muslim *Ummah*, after the Holy Prophet Muhammad^{sa}, has been a difficult intellectual question throughout Islamic history and many noted scholars have given somewhat conflicting opinions on the subject. Some have held that the appearance of any prophet would be counter to the Qur'anic verse mentioned above while some have maintained that a new 'law-bearing Prophet' could definitely not come but left the door open for a 'non-law-bearing Prophet' to appear after the Holy Prophet Muhammad^{sa}; that is, any prophet to come after the Holy Prophet^{sa}, must be his follower. Some other scholars simply limited their discussion to the person of the returning Messiah and did not dwell on the general matter pertaining to the cessation or continuation of prophethood within the Muslim *Ummah*.

Therefore, at the advent of Hazrat Mirza Ghulam Ahmad^{as}, the issue pertaining to the appearance of a new prophet was shrouded in considerable vagueness and uncertainty. He himself tended to follow the thinking of his contemporary scholars during his early years and believed that no such prophet could appear after the Seal of the Prophets^{sa}. Later however, when guided by God on this particular subject, he changed his earlier viewpoint and asserted that a new prophet could indeed come but with certain qualifications to his status, title and function.

It is well accepted by practically everyone that Hazrat Mirza Ghulam Ahmad^{as} has repeatedly denied being a 'law-bearing Prophet' such as Noah, Abraham, Moses and Muhammad (peace be on all of them). In the minds of many Muslims, this only leaves the category of a 'Follower Prophet' to which Hazrat Mirza Ghulam Ahmad^{as} could conceivably belong. The Muslims have not recognised any other type of prophethood beside *Tashri'i Nabuwwat* (Law-bearing prophethood) and *Ummati*

Nabuwwat (Follower prophethood)⁵. However, the Promised Messiah^{as} has added certain constraints to the station of even a Follower Prophet who may appear in the Muhammadan Dispensation. He asserts that he himself—or any future prophet that may come—is not like the Follower Prophets who have appeared in the Mosaic Dispensation⁶. This naturally raises the question that if he is not like all the ‘Law-bearing Prophets’ that have gone by and all the ‘Follower Prophets’ with whom the Muslims are familiar, then what type of a prophet is he? The purpose of this book is to clarify this particular issue.

Since his discourses on the subject of prophethood are scattered in a number of his books, many people—including many Ahmadi Muslims—are not fully aware as to the exact nature of prophethood that he has claimed in his own case. The purpose of the present compilation is to present, in a chronological order, everything that Hazrat Mirza Ghulam Ahmad^{as} has written on the subject and demonstrate not only the evolution of his own thoughts on the subject under the guidance of God but also the precise wording that he uses for his own status. Much of the confusion today on the subject of his prophethood arises from lack of understanding of the various terminologies that he has used in his books that include:

Haqeeqi nabuwwat (real prophethood),
Ghair haqeeqi nabuwwat (non-real prophethood),
Mustaqil nabuwwat (independent prophethood),
Ghair mustaqil nabuwwat (dependent prophethood),

⁵ This simple two-fold classification is also supported by Hazrat Mirza Ghulam Ahmad^{as} as he states: “Those appointed by God fall into two categories: one who are given the Law, such as Moses, and the one who come for the revival of the Law, such as Jesus.” (*Malfoozat* vol. 1, April 1901, p. 490, on-line edition).

⁶ “Although there were many prophets among the Children of Isra’il, but their prophethood was not the result of their obedience to Moses; rather it was a direct bounty from God; the obedience to Moses had little to do with it. **For this reason, they were not named like me—that they were prophets in one way and followers in another.** They were designated independent (*mustaqil*) prophets and they received the station of prophethood directly.” (*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 100, Footnote)

Tashri'i nabuwwat (law-bearing prophethood),
Ghair Tashri'i nabuwwat (non-law-bearing prophethood)
Ummati nabuwwat (follower prophethood),
Zilli nabuwwat (prophethood by representation),
Buruzi nabuwwat (prophethood through *Buruz*),
Isti'ari nabuwwat (metaphoric prophethood), and
Majazi nabuwwat (figurative prophethood).

It is hoped that this compilation would prove useful in demystifying the entire issue of the prophethood of Hazrat Mirza Ghulam Ahmad^{as} and shed light on an intellectually difficult and challenging subject.

Hazrat Mirza Ghulam Ahmad^{as} was severely denounced not only for the claims pertaining to his own person (such as *Mujaddid*, Messiah, *Mahdi* and *Nabi*), but also for some of the theological views that he held such as the assertion that Jesus Christ^{as} had survived the ordeal of the crucifixion, travelled to India and later passed away like other human beings. Each of the above topics would require a lengthy account of the dispute and appropriate explanations provided by the Promised Messiah^{as}. As the reader would know by now, the present compilation addresses only the issue of his prophethood.

Even with regard to his prophethood, there are two questions: one, whether a prophet can appear at all *after* the Holy Prophet^{sa} and, second: what kind of prophethood can the incumbent claim after the Holy Prophet^{sa} has been declared *Khataman Nabiyyin*. Much has been written already on the first question and an interested reader can consult appropriate references in the Bibliography at the end of this book. The present book is focused entirely in answering the second question as to the kind of prophethood that Hazrat Mirza Ghulam Ahmad^{as} has claimed for his own person.

This book is divided essentially into three sections, as follows:

Section 1 deals with the writings and speeches of the Promised Messiah^{as} prior to 1901. In these pronouncements he has claimed the status of a *muhaddath* in the Muslim *Ummah*.

Section 2 deals with the writings and speeches after 1901—or more specifically after the publication of his poster announcement *Aik Ghalati ka Izala (A Misunderstanding Removed)*. In these pronouncements, he clearly claims a station higher than that of a conventional *muhaddath* and calls himself a prophet and messenger of God with certain qualifications.

Section 3 is essentially a summary of his writings presenting the final conclusions and making the case that his prophethood is different from all previous prophets that have come to mankind. In fact it is this unique aspect of his prophethood—that also applies to any future prophet that may appear in the Muhammadan Dispensation—that has caused confusion in the minds of scholars who have not carried out close reading of the writings of the Promised Messiah^{as}.

An **Epilogue** and a **Timeline** of the relevant claims of the Promised Messiah^{as} are included at the end of the book.

Also included at the end are the original **Urdu and Arabic references** from his writings. All original references are arranged in the same order as the translated excerpts in the present book. Every excerpt in the book carries a reference to an **End Note** where the appropriate original text is provided. No Urdu text is provided for the references pertaining to *Aik Ghalati ka Izala* since the excerpts are taken directly from the English translation available at www.alislam.org under *A Misconception Removed*. This English rendering is published by Islam International Publications Ltd. (2007) and is translated from the original Urdu by Munawar Ahmad *et al.* Likewise, all translations provided for the revelations of the Promised Messiah^{as} are taken from the English edition of the *Tadhkira* which was translated by Chaudhry Zafrulla Khan. All English renderings of the verses of the Holy Qur'an are from the translation by Maulawi Sher Ali.

It should be noted that all references to page numbers in the *Ruhani Khazain*, the *Malfoozat* and *Tadhkira* are based on the on-line editions available at www.alislam.org.

The writer of this book has benefited from a number of sources besides the writings of the Promised Messiah^{as} and a list of such bibliography is presented at the end of this book. The writer has also benefited immensely from the many discussions held with several knowledgeable and scholarly persons over a period of time. While it is not possible to mention the names of each and every individual, the writer prays that God may reward them handsomely for sharing their thoughts and thus making this presentation a useful one. The writer also acknowledges the contribution of several individuals who have reviewed the manuscript and have helped considerably in removing errors and making it more presentable. In this context, I would like to extend my sincere thanks to Maulana Sadiq Ahmed and his wife; Maulana Imtiaz Ahmed Sraa and Muneer Ahmed Khan of Ottawa. I would also like to thank Sheikh Abdul-Wadood sahib of Toronto and Muniruddin Shams sahib of London for arranging the reviews of the book. The corrections and suggestions of all the reviewers have helped greatly in improving the content and readability of the book. Any errors that may remain are the responsibility of the writer.

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Section 1

VIEWS ON HIS STATUS PRIOR TO 1901

In this section, we shall examine the actual writings of Hazrat Mirza Ghulam Ahmad^{as} to see as to what views he held on the matter of prophethood until the year 1901. All relevant passages have been translated from his various books or newspapers of the Community, published in Urdu or Arabic languages. Note that all references to page numbers pertain to the on-line set of *Ruhani Khazain* and other books that are accessible through www.alislam.org.

A detailed and thorough study of the writings of Hazrat Mirza Ghulam Ahmad^{as} indicates that his own concept and interpretation of the Qur'anic title *Khataman Nabiyyin* ('Seal of the Prophets'), went through a process of evolution as the deeper and subtler implications of the matter gradually became evident upon his person. It is therefore absolutely essential that his quotations on the subject not be treated without regard to the time period when they were written. Much of the confusion and arguments today concerning his own personal belief and his own status arise from an indiscriminate quoting from his extensive writings spanning nearly twenty-eight years.

In the present section, we shall lay down the foundation of the issue of prophethood as it relates to Hazrat Mirza Ghulam Ahmad^{as}. Maximum use is made of his own extensive writings, which have been translated here for the benefit of the reader. All excerpts are arranged in a chronological order so that the reader can appreciate the evolution in his thinking as God continued to enlighten him on the subject and increase his spiritual station. The original Urdu and Arabic texts are given in the section on 'References' at the end of the book. The various subsections are intended to show:

1. That the words '*prophet*', '*messenger*' and '*appointment*' have been used frequently for him by God in his various revelations,

2. That whenever he uses the word ‘prophet’, ‘messenger’ or ‘prophethood’ in his pre-1901 writings, he always means either law-bearing or Independent station, which he calls ‘perfect’ or ‘complete’ (*tāma*),

3. That until approximately the year 1901, he maintained that his status was that of a ‘*muhaddath*⁷’ and that whenever he had been addressed by God as a ‘*prophet*’ or ‘*messenger*’, it was used purely in a metaphorical (*isti‘ari*) or figurative (*majazi*) sense,

4. That the concept of a *muhaddath* has existed in the Muslim *Ummah* since the time of the Holy Prophet^{sa} and many noted scholars of Islam have commented on this subject in the past,

5. That he completely and unequivocally believed in the Qur’anic verse regarding the Holy Prophet Muhammad^{sa} being *Khataman Nabiyyin* or the ‘Seal of the Prophets’, in verse 41 of Surah *al-Ahzāb*.

At the end, a brief analysis is presented of his pre-1901 writings.

1. BEING ADDRESSED AS “*PROPHET*” AND “*MESSENGER*” IN HIS REVELATIONS

In March 1882, Hazrat Mirza Ghulam Ahmad^{as} received the first revelation that relates to his appointment. The translation from Arabic is as follows:

“O Ahmad! Allah has placed blessings in thee.... Say: ‘**I have been commissioned and I am the first believer....**’ Say: ‘If I have invented it of myself, the sin thereof is on me.’ **He is the One Who has sent His Messenger with guidance and the true faith so that He should make his**

⁷ Literally meaning a ‘narrator’ in Arabic, the word is commonly used for saints in Islam who have reached the highest level of spirituality—short of being a prophet.

faith prevail over all other faiths.... Say: ‘If you love Allah, then follow me, so that Allah should love you’”

(*Tadhkira*, English Edition, Islam International Publ., 2009, p. 56).

For original text, see End Note ¹

In 1883, Hazrat Mirza Ghulam Ahmad^{as} received the following revelation in Arabic that gives the first hint that he shall be the metaphoric return of the Prophet Jesus^{as}, son of Mary:

“I created you of the same essence as Jesus; and Jesus and you are of one essence; and are like the same thing.”

(*Tadhkira*, English Edition, Islam International Publ., 2009, p. 97).

For original text, see End Note ²

In another Arabic revelation of 1883, God includes him among the group of prophets:

“The Champion of Allah in the mantle of the Prophets.”

(*Tadhkira*, English Edition, Islam International Publ., 2009, p. 100).

For original text, see End Note ³

In another Arabic revelation of 1883, God promised to make him a leader of men:

“I will be your Helper, I shall protect you. I shall make you a leader of men....”

(*Tadhkira*, English Edition, Islam International Publ., 2009, p. 103-104).

For original text, see End Note ⁴

Discussing the revelation regarding ‘The Champion of Allah’ in his book *Braheen Ahmadiyya*, the Promised Messiah^{as} writes:

“This revealed phrase means that the station of commands and guidance and the place of divine revelation is in fact the mantle of the prophets. And the others receive it in a metaphoric sense. And this mantle of the prophets is bestowed upon certain persons in the Muhammadan *Ummah* for the purpose

of completing the deficiencies. And it is to this that the Holy Prophet^{sa} pointed when he said that ‘*The scholars of my Ummah are like the prophets of Bani Isra’il*’. **Thus, while these persons are not prophets, they are entrusted with the tasks of the prophets.**”

(*Braheen Ahmadiyya* part 4, 1884, *Ruhani Khazain* vol. 1, p. 601, Sub-footnote 3). For original text, see End Note ⁵

In his book *Izala Auham*, Hazrat Mirza Ghulam Ahmad^{as} claims that the awaited and promised Messiah is none other than himself:

“Now the fact that **God has revealed unto me is that I am that Promised Messiah.**”

(*Izala Auham*, part 1, 1891, *Ruhani Khazain*, vol. 3, p. 122).

For original text, see End Note ⁶

In his book *Izala Auham*, Hazrat Mirza Ghulam Ahmad^{as} writes that his claim regarding Messiahship does not mean that he is the *only* one to come with such a title. There could conceivably be many more:

“I have only claimed to be the ‘like of Messiah’. My claim is not that being the like has ended upon me. According to me, it is possible that in future even ten thousand more ‘likes of Messiah’ may come. However, **for this age, I am the like of Messiah and it is fruitless to wait for another.**”

(*Izala Auham*, part 1, 1891, *Ruhani Khazain*, vol. 3, p. 197).

For original text, see End Note ⁷

In his book *Izala Auham*, Hazrat Mirza Ghulam Ahmad^{as} refers to a revelation of his in which he has been made the Messiah^{as}, son of Mary:

“... **and We have made thee the Messiah, son of Mary.**”

(*Izala Auham*, part 2, 1891, *Ruhani Khazain*, vol. 3, p. 409; same reference also on p. 464). For original text, see End Note ⁸

In the same book, he describes the reason for his appointment and the role entrusted to him:

“I have already written in the book *Fatah Islam* that at the time of Islam’s weakness and frailty, **God has sent me as an appointed one**. It is to show the light of Islamic teachings when many people have gone astray for not using their faculty of intellect and have lost any connection with spiritual matters.”

(*Izala Auham*, part 2, 1891, *Ruhani Khazain*, vol. 3, p. 514).

For original text, see End Note ⁹

In his book *Aasmani Faisla*, the Promised Messiah^{as} states that he has been called a Warner in his revelations:

“He (God) has Himself said about this humble one in His converse that: ‘**A Warner came to the world but the world did not accept him, but God shall accept him and shall manifest his truth with powerful assaults**’.”

(*Aasmani Faisla*, December 1891, *Ruhani Khazain* vol. 4, p. 333).

For original text, see End Note ¹⁰

In a letter written to Maulawi Abdul-Jabbar on February 11, 1891, the Promised Messiah^{as} writes:

“Based on the revelation from Allah the Exalted, **I have made the claim to be the likeness of Messiah**. It has also been revealed to me that the Holy Qur’an and the Hadith of the Prophet^{sa} contain information and promise with respect to me.”

(Letter to Maulawi Abdul-Jabbar, February 11, 1891, *Tableegh Risalat* vol. 1). For original text, see End Note ¹¹

In May 1893, Hazrat Mirza Ghulam Ahmad^{as} affirmed his claim to be the Promised Messiah^{as} in his book *Hujjatul Islam*:

“And I swear by Allah the Exalted that he has clearly informed me through His revelation that the Messiah was, without exception, the same kind of a human as other people. However, he was a true Prophet, His Apostle and chosen one. He has also informed me that **whatever was given to the Messiah has also been given to me due to my obedience to the Holy Prophet^{sa} and that I am the Promised Messiah**.”

(*Hujjatul Islam*, May 1893, *Ruhani Khazain* vol. 6, p. 49).

For original text, see End Note ¹²

In another revelation of 1893, God affirms that he has been made Messiah^{as}, son of Mary:

“... All praise belongs to Allah, **Who has made you the Messiah, son of Mary...**”

(*Tadhkira*, English Edition, Islam International Publ., 2009, p. 311).

For original text, see End Note ¹³

In a poster announcement made on May 25, 1900, Hazrat Mirza Ghulam Ahmad^{as} stated that he was sent as a Messenger unto the people:

“Tell them: ‘I have testimony from Allah—will you then believe or not?’
Tell them: ‘I have a testimony from Allah—will you then submit or not?’
Say: ‘If you love Allah, follow me so that God may love you.’ **And say: ‘O people! I am a Messenger of Allah unto you all.’**”

(Poster Announcement *Mi‘ar al-Akhyar*, May 25, 1900, p. 292-293).

For original text, see End Note ¹⁴

2. BELIEF THAT ALL PROPHETS ARE POSSESSORS OF “COMPLETE” PROPHETHOOD

During the early years of his claims, Hazrat Mirza Ghulam Ahmad^{as} considered all prophets to be law-bearing and possessors of what he calls ‘complete’ prophethood (*nabuwwat tāma*). It was largely for this reason that he asserted that no prophet could come after the Holy Prophet^{sa} as this would affect the ‘Seal of Prophethood’. During this early period, the Promised Messiah^{as} does not distinguish between law-bearing and Follower prophets and assumes that all prophets are possessors of *nabuwwat tāma*. The following excerpts show that his early understanding of prophethood was very similar to what the majority of Sunni scholars held at the time.

In his book *Izala Auham*, he appears to assume that all prophets receive their commandments through the Angel Gabriel. This concept was

prevalent among the Muslim scholars of the time and related to the imparting of law-bearing prophethood:

“According to the explanation of the Holy Qur’an, the Messenger is one who has obtained commandments and beliefs through Gabriel.”

(*Izala Auham* part 2, July 1891, *Ruhani Khazain* vol. 3, p. 387).

For original text, see End Note ¹⁵

In his book *Izala Auham*, the Promised Messiah^{as} assumes that prophethood and followership are two distinct and mutually exclusive statuses and are not possible in the same person. However, followership and incomplete prophethood (which he calls *muhaddathiyyat*) are indeed possible in the same person:

“We have written this thing many times that after the ‘Seal of the Prophets’, the coming of the Messiah, son of Mary as a Messenger is the cause of great mischief. From this, we must either accept that the system of prophetic revelation has started again or that God shall remove the accessories of prophethood from the Messiah, son of Mary and will send him simply as a follower. **Both these situations are not possible.**”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 393).

For original text, see End Note ¹⁶

“The possessor of complete prophethood (*nabuwwat tāma*) can never be a follower. And a person who is called a Messenger of God in its fullest sense, can never be obedient and a follower of another prophet; this is prohibited by the Holy Qur’an and the Hadith. God says: ‘*We have sent no Messenger but that he should be obeyed by the command of Allah* (Al-Nisa, 4:65), meaning that every Messenger is sent as leader and to be followed. He is not sent with the purpose that he shall be obedient to someone else or follow him. Yes, a ***muhaddath*—who is among those who are ‘sent’—is a follower and a prophet in an incomplete way.**”

(*Izala Auham* part 2, July 1891, *Ruhani Khazain* vol. 3, p. 407).

For original text, see End Note ¹⁷

“When the Messiah, son of Mary, shall be a follower on his descent in the full sense of the meaning then, because of being a follower, he can

never be a Messenger because the meaning of ‘Messenger’ and ‘follower’ is contradictory.”

(*Izala Auham* part 2, July 1891, *Ruhani Khazain* vol. 3, p. 410).

For original text, see End Note ¹⁸

In his book *Aa’ina Kamalat Islam*, the Promised Messiah^{as} assumes that all prophets are law-bearing in some sense of the word and for this reason no prophets could come after the ‘Seal of the Prophets’^{sa}:

“The prophets come to usher people from one faith into another, and move one Qibla to another, and abrogate certain commandments, and bring some new commandments. But in the present case⁸, there is no claim for such a change. It is the same Islam that existed earlier, the same Prayers that were before, the same Holy Prophet^{sa} that was before, and there is the same noble Book that was before. Nothing had to be left from the true faith which may cause such perplexity.”

(*Aa’ina Kamalaat Islam*, written 1892, *Ruhani Khazain* vol. 5, p. 339).

For original text, see End Note ¹⁹

3. BELIEF IN BEING A ‘MUHADDATH’

Approximately from 1891 until 1901, the writings of Hazrat Mirza Ghulam Ahmad^{as} indicate that he considered himself to be a ‘*muhaddath*’. He wrote that wherever the words ‘prophet’ and ‘messenger’ were used for him by God in his revelations, they should not be taken literally but rather metaphorically. In this sense, his prophethood was purely a reflection and extension of the prophethood of the Holy Prophet Muhammad^{sa} and had no reality of its own. In the writings of this period, he also holds the view that the coming of any prophet—old or new, law-bearing or a follower—would contradict the Qur’anic verse that the Holy Prophet^{sa} was the ‘*Seal of the Prophets*’. Thus, during this period, his views were very similar to those of the Muslim *Ummah* at the time. Below are given several quotes from his writings that illustrate this point.

⁸ Meaning in his own case.

In his book *Tauzeeh Marām*, the Promised Messiah^{as} makes a point that prophethood is in fact not necessary for the returning Messiah and that his own status is simply that of a *muhaddath*:

“If criticism is raised here that the one who resembles the Messiah should be a prophet, too—because Messiah was a prophet—then the first answer to this is that **for the Promised Messiah, our leader and lord (Muhammad^{sa}) has not set a condition of prophethood** but has clearly said that he shall be a Muslim and shall follow the law of the Qur’an like ordinary Muslims. Other than the fact that he is a Muslim and a leader of the Muslims, he shall not show anything else.

“**There is no doubt that this meek one (Mirza Ghulam Ahmad) has been raised by God as a ‘muhaddath’ for this community.** And the *muhaddath*, too, is a prophet in one sense of the meaning, though complete prophethood is not for him. However, **he is partly a prophet since he is honoured with God’s converse.** He is given intimation of unseen things and like the revelation of messengers and prophets, his revelation, too, is free of satanic influence. The essence of the Law is explained to him and **he is appointed in the same manner that prophets are appointed.** And, like the prophets, it is incumbent upon him to announce himself in a loud voice and one who denies him, deserves punishment to a certain extent. And the meaning of prophethood is no more than that the above mentioned aspects are found in him.”

(*Tauzeeh Maram*, 1891, *Ruhani Khazain* vol. 3, p. 59-60).

For original text, see End Note ²⁰

In response to a question that he had made a claim of prophethood, Hazrat Mirza Ghulam Ahmad^{as} asserts that it is not prophethood that he has claimed but only *muhaddathiyyat*:

“**It is not a claim of prophethood but a claim of muhaddathiyyat which has been made at a directive from God.** And there is no doubt that *muhaddathiyyat* also possesses a strong aspect of prophethood in it. Like true dreams that amount to one part out of forty-six parts of prophethood. Therefore, if *muhaddathiyyat* — which is mentioned in the Holy Qur’an along with prophethood and messengership and for which there is a Hadith in

the *Sahih Bukhari*—is **regarded as metaphorical prophethood** or is considered an important branch of prophethood, then does it amount to a claim of prophethood?”

(*Izala Auham*, part 1, 1891, *Ruhani Khazain*, vol. 3, p. 320-321).

For original text, see End Note ²¹

In his book *Izala Auham*, Hazrat Mirza Ghulam Ahmad^{as} states that the coming back of the ancient Jesus^{as}, son of Mary, as the promised Messiah would mean that he was endowed with ‘complete’ and ‘real’ prophethood—a situation that was not possible after the Seal of the Prophets^{sa}. He argues that the only station that the returning Messiah could occupy was that of *muhaddathiyyat*:

“How can the Messiah (son of Mary), come? He was a Messenger and the metallic walls of *Khataman Nabiyyin* (‘Seal of the Prophets’) stop him from coming. Therefore, his likeness came and he is not a messenger but resembles the messengers and is like them.”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 380).

For original text, see End Note ²²

“Yes, it is true that the returning Messiah has been called a prophet but he is also mentioned as a follower...

From all these signs **it is clear that he (the promised Messiah) shall not be characterised by complete and real prophethood**. However, **incomplete prophethood shall be found in him which, in other words, is known as ‘*muhaddathiyyat*’** and carries some of the status of complete prophethood. Thus, the thing that he is called a follower and a prophet, points to the fact that he shall contain both eminences of following and prophethood as is necessary for these to be present in a *muhaddath*. But the possessor of complete prophethood holds only the eminence of prophethood in him. Thus, *muhaddathiyyat* is hued in both shades. For this reason, God named this humble one a follower and a prophet in the *Braheen Ahmadiyya*.”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 386).

For original text, see End Note ²³

With respect to the return of the original Jesus, son of Mary, Hazrat Mirza Ghulam Ahmad^{as} writes that he could not be a Prophet since prophetic revelations had been sealed:

“According to the explanation of the Holy Qur’an, a messenger is he who has obtained the directives and beliefs through Gabriel. **But the revelation of prophethood has been sealed for thirteen hundred years.** Shall this seal then be broken? And if you say that Jesus, son of Mary, shall be sent without complete prophethood, then there should be some reason for such punishment.”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol.3, p. 387).

For original text, see End Note ²⁴

“We have written this thing many times that **after the Seal of the Prophets, the coming of the Messiah, son of Mary, as a Messenger is the cause of great mischief. From this, we must either accept that the system of prophetic revelation has started again or that God shall remove the accessories of prophethood from the Messiah, son of Mary, and will send him simply as a follower.** Both these situations are not possible.”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 393).

For original text, see End Note ²⁵

“A person possessing complete prophethood (*nabuwwat tāma*) cannot be a follower. And a person who is known as the Messenger of God in a perfect way, his being completely obedient and a follower of another prophet is definitely forbidden by the verses of the Qur’an and Hadith. God the Exalted says: “*And We have sent no messengers but that he should be obeyed by the Command of God.*” (*al-Nisa* 4:65) — meaning that every Messenger is sent as a leader and Imam and not for the purpose that he is obedient and a follower. But ‘*muhaddath*’—who is from among the messengers—is a follower and a prophet in an incomplete sense. He is a follower because he is fully obedient to the law of God’s Messenger^{sa} and receives blessings from the lamp of messengership, and a prophet because God treats him like a prophet. **God has created the position of *muhaddath* as an intermediate station between the prophets and the *Ummah*.** Although he is a complete follower in a way, he is also a prophet in a certain manner. It is necessary for

a ‘*muhaddath*’ to be like some prophet and should obtain the same name as that prophet in the Eyes of God.”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 407).

For original text, see End Note ²⁶

“... **The manner in which Jesus, son of Mary, will be a complete follower on his descent, then despite being a Follower, he can never be a Messenger—because the concept of a messenger and a follower is contradictory.** Furthermore, being Seal of the Prophets by our Prophet (Muhammad^{sa}) prohibits the coming of another prophet. However, such a prophet who gets his light from the lamp of Muhammad’s prophethood—and does not possess complete prophethood (*nabuwwat tāmā*)—**who is otherwise called a ‘*muhaddath*’**, he is excluded from this innovation, because by being a follower and being lost in the Holy Prophet^{sa}, he is included in the person of the Seal of the Prophets.”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 410-411).

For original text, see End Note ²⁷

“There is a Hadith in *Sahih Muslim* that Messiah shall come as prophet of God. Now, if it is meant that someone from the community who will be like the Messiah and the son of Mary **and who has the status of ‘*muhaddathiyyat*’**, then there is no harm. Because the ‘*muhaddath*’ is in some way a prophet, too. But he is a prophet who obtains his light from the lamp of Muhammad’s prophethood, and not by himself.”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 416-417).

For original text, see End Note ²⁸

“A sign of the Promised Messiah, that is supposed to come, is that he shall be a prophet of God—that is that he shall receive revelation from God. But here it does not mean complete and perfect prophethood (*nabuwwat tāmā*) because complete and perfect prophethood has been sealed. **What it means here is the prophethood that is limited to the meaning of ‘*muhaddathiyyat*’** which obtains its light from the lamp of Muhammad’s prophethood.”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 478).

For original text, see End Note ²⁹

“The Holy Qur’an does not allow the coming of any Messenger after the Seal of the Prophets whether he is a new Messenger or an earlier one. It is because the Messenger obtains his religious knowledge through Gabriel and **the door of Gabriel’s descent, in the form of prophetic revelation, is closed.** And this thing is impossible that a Messenger comes to the world but without the onset of prophetic revelation.

“The authentic Hadith are clearly stating that the coming Messiah, son of Mary, shall appear as a follower. He is therefore described as a follower as is evident from the Hadith: ‘*your leader shall be from among yourselves*’. It is not only stated but also made incumbent upon him with respect to obedience and following which is required from the *Ummah*.”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 511).

For original text, see End Note ³⁰

“And God Almighty knows that I am a Muslim and believe in all those tenets in which Ahl-Sunnat wal-Jama‘at⁹ believe; and I admit to the sacred Kalimah—*La ilaha ilallah Muhammadur rasulullah*; and I face the Qibla during my Prayer; **and I am not a claimant to prophethood** and in fact consider such a claimant outside the pail of Islam.”

(*Aasmani Faisla*, Dec. 1891, *Ruhani Khazain* vol. 4, p. 313).

For original text, see End Note ³¹

“God says: ‘He reveals not His secrets to any one, except to him whom He chooses, namely a Messenger’¹⁰. **The word ‘Messenger’ is common which includes messenger and prophet and *muhaddath*.**”

(*Aa’ina Kamalaat-e Islam*, written 1892, *Ruhani Khazain* vol. 5, p. 322).

For original text, see End Note ³²

In a letter written to Maulvi Muhammad Husain Batalvi in January 1893, the Promised Messiah^{as} mentions that he is recipient of the revelation of *walayat* and *muhaddathiyyat*:

⁹ Referring to the largest body of Muslims among the Sunnis.

¹⁰ Surah *al-Jinn*, 72:27-28.

“God says to His Prophet that even if he fabricates a single statement from himself, his life artery would have been severed. Then why is it that for this humble one, instead of having his life artery severed, God the Exalted honours him by fulfilling his prophecy in support of his claim despite the fact that he is held a disbeliever, a fabricator, a deceiver and a liar in your eyes. Has it happened in the world that a liar has been helped by God in such a manner? That he has been **claiming for eleven years that His revelation of *walayat*¹¹ and revelation of *muhaddathiyyat*** has been descending upon him and God does not sever his life artery? Instead, He fulfils his prophecies to abase, shame and confute the enemies like you.”

(*Maktoobat Ahmad*, vol. 1, p. 356. *Letter to Maulawi Muhammad Husain Batalwi*, January 1893). For original text, see End Note ³³

Describing the general nature of *muhaddathin*, the Promised Messiah^{as} writes:

“The receiver of revelation of *muhaddathiyyat* is fully hued in the colour of the prophet that he follows. **And he is given everything that is bestowed upon the prophet except prophethood** and renewal of commandments.”

(*Barakat-ud Du‘a*, April 1893, *Ruhani Khazain* vol. 6, p. 20).

For original text, see End Note ³⁴

“*Muhaddath* are those persons who are blessed with converse with God and their essence bears a remarkable likeness with the essence of prophets.”

(*Barakat-ud Du‘a*, April 1893, *Ruhani Khazain* vol. 6, p. 23-24).

For original text, see End Note ³⁵

“If it is said that prophets have come in the Mosaic dispensation for the support of faith, its answer is in the fact that they are both ‘sent’, prophets and ‘*muhaddath*’ have the same status. Just as God named prophets as messengers, He named ‘*muhaddathin*’ as messengers, too. It is towards this end that the Holy Qur’an says: ‘*And We caused after him (Moses) Messengers to follow in his footsteps ...*’ (2:88), and did not say instead: ‘*And We caused after him (Moses) prophets to follow in his footsteps ...*’ So, this points to the fact that **messengers mean those that are sent, be they messengers or prophets or *muhaddathin***. As our leader and Messenger, the

¹¹ *Walayat* and *muhaddathiyyat* are stations of sainthood in Islamic terminology.

Holy Prophet^{sa}, is the Seal of the Prophets and **since no prophets can come after him, therefore, *muhaddathin* are appointed in the place of prophets in this Dispensation.**”

(*Shahadatul Qur'an*, September 1893, *Ruhani Khazain* vol. 6, p. 323-324).

For original text, see End Note ³⁶

Comparing the Mosaic and Muhammadan Dispensations, the Promised Messiah^{as} writes that now *muhaddathin* shall come in the *Ummah* of the Holy Prophet^{sa}:

“Now that it is proven from the Holy Qur'an that a lasting system of successors has been established in this *Ummah* like the one established in the Mosaic Dispensation, and **the only difference is that at that time prophets came for the support of the Mosaic faith while for the present one, *muhaddathin* come.**”

(*Shahadatul Qur'an*, September 1893, *Ruhani Khazain* vol. 6, p. 356).

For original text, see End Note ³⁷

“It has been revealed to me that the true faith is Islam and the true Prophet is Mustafa, peace and blessing of Allah be upon him, who is the chief spiritual leader, the unlettered one and trustworthy Messenger. Thus, as worship is due to God alone, Who is One without associate, in the same way, obedience is due to our Prophet alone—**there is no prophet after him** and there is none like him—the Seal of the Prophets...”

(*Minanur Rahman*, written in 1895, *Ruhani Khazain* vol. 9, p. 164. Also: *Tadhkira*, English Edition, Islam International Publications, 2009, p. 349).

For original text, see End Note ³⁸

In many of his earlier writings, Hazrat Mirza Ghulam Ahmad^{as} denied being a prophet or messenger in the sense in which this station was used for earlier persons. In these writings, he explains the application of such words in his revelations as purely metaphoric and figurative. He also argues that the ancient Jesus^{as}, son of Mary, cannot return since he was ordained as a prophet in his own time and the phrase *Khataman Nabiyyin* would be violated if he came back:

“This meek one has never claimed real (*haqeeqi*) prophethood and messengership. To use a word in a non-real manner and to bring it into conversation according to the common meaning of the dictionary, does not amount to ‘*kufr*’ (disbelief). But I don’t like even this, since there is danger that ordinary Muslims may be deceived. But those converses that I have received from God the Exalted—which frequently include this word of ‘prophethood’ and ‘messengership’—I cannot keep them hidden because I have been appointed. **But I say it time and again that the words ‘sent’ and ‘messenger’ and ‘prophet’ that have been used for me in those revelations, they have not been used in their real meanings.** And the reality—for which I present the chief argument—is that **our Prophet^{sa} is the Seal of the Prophets and no prophet shall come after him whether old or new.**

“... It should be noted, however, that just as we have said, sometimes such words are used in God’s revelations in metaphorical and figurative manner with respect to some saints and they are not based on reality.... **With respect to the Promised Messiah—who is called ‘prophet of God’ by the Holy Prophet^{sa} in *Sahih Muslim* and other books—that is used in the same figurative sense, which is a common and accepted idiom in the books of the mystics.** Otherwise, who can be a prophet after the Seal of the Prophets!” (*Anjaam Atham*, December 1896, *Ruhani Khazain* vol. 11, p. 27-28, footnote). For original text, see End Note ³⁹

“I am not a claimant to prophethood. In fact, I consider such a claimant outside the pail of Islam.”

“We, too, curse the claimant to prophethood.”

(Aasmāni Faisla, *Ruhani Khazain*, volume 4, p. 313 and Poster Announcement, January 24, 1897). For original text, see End Note ⁴⁰

“Do not make false accusations against me that I have claimed real¹² (*haqeeqi*) prophethood for myself. Have you not read that *muhaddath* is also a messenger in a way?... Pray tell, that one who has been sent, wouldn’t he be called a messenger in the Arabic language or something else? **But remember that at this place in God’s revelation, real meanings are not**

¹² Real (*haqeeqi*) sense of prophethood means law-bearing prophethood.

meant that relate to one given the Law. However, one who is appointed, he is also ‘sent’. **It is true that the revelation that God has sent on this humble one frequently contains the words ‘prophet’, ‘messenger’ and ‘sent’.** But they are not used in the real (*haqeeqi*) sense. These are God’s terms that he has used these words.

“We accept this fact that in the real (*haqeeqi*) sense of prophethood, neither an old prophet can come nor a new one after the Holy Prophet^{sa}. The Holy Qur’an does not allow the advent of such prophets. **However, in a metaphorical sense, God is free to call a person ‘prophet’ or ‘messenger’ unto whom He has sent His revelation....** I say it time and again that **the words ‘messenger’ and ‘sent’ and ‘prophet’ with respect to me in my revelations are indeed from God but are not based on their real (*haqeeqi*) meanings....** It has been made clear to me that all doors to real (*haqeeqi*) prophethood are closed after the Seal of the Prophets. Now no new prophet—in the real sense of the meaning—can appear, nor an old one.”

(*Siraj Muneer*, May 1897, *Ruhani Khazain* vol. 12, p. 4-5).

For original text, see End Note ⁴¹

“If a new prophet comes—or an earlier one returns—then how would our Holy Prophet^{sa} remain the Seal of the Prophets? Yes, the door of saintly revelation and of converse with God is not closed It should be noted that in *Sahih Muslim*, **the word ‘prophet’ has been used for the Promised Messiah—but in a metaphoric and figurative sense.** This is the reason such words have been used for me by God as in *Braheen-e-Ahmadiyya*.”

(*Ayyamus Sulh*, January 1899, *Ruhani Khazain* vol. 14, p. 309).

For original text, see End Note ⁴²

“Also, the fact that our Holy Prophet^{sa} is the Seal of the Prophets, demands that Jesus^{as} be considered dead—because if another prophet comes after him, he cannot remain the Seal of the Prophets nor can the system of prophetic revelation be considered closed. Even if we consider that Jesus shall return as a follower, he would still have the status of prophethood, although he may follow the Law of Islam like other followers. Still, we cannot say that in God’s knowledge he shall not be a prophet. And if he is a prophet in God’s knowledge, then the same argument stands that another prophet has come

after the Seal of the Prophets, and this amounts to refuting the clear explanation of the Holy Qur'an."

(Ayyamus Sulh, January 1899, *Ruhani Khazain* vol. 14, p. 392).

For original text, see End Note ⁴³

Answering to a remark that the like of a prophet must be a prophet, the Promised Messiah^{as} wrote:

"The entire *Ummah* agrees on this fact that a non-prophet can be a proxy for a prophet as his *Buruz*. This is the meaning of the Hadith '*The scholars of my Ummah are like the prophets of Bani Isra'il*'. See here that the Holy Prophet^{sa} has adjudged the scholars to be like the prophets."

(Ayyamus Sulh, January 1899, *Ruhani Khazain* vol. 14, p. 411).

For original text, see End Note ⁴⁴

In his revealed sermon, Hazrat Mirza Ghulam Ahmad^{as} calls himself the best of saints just as the Holy Prophet^{sa} is designated the best of the prophets:

"And I am at the station of closing sainthood, just as our leader, the elect, was at the station of closing prophethood. Indeed, he is the Seal of the Prophets and I am the 'Seal of the Saints'. There is no saint after me—except that he be from me and respect my undertakings."

(*Khutba Ilhamiyya*, April 11, 1900, *Ruhani Khazain* vol. 16, p. 69-70).

For original text, see End Note ⁴⁵

4. CONCEPT OF MUHADDATH IN ISLAM

The concept of *muhaddath* within the Muslim community dates back to the time of the Holy Prophet^{sa} himself. Below are presented some excerpts from the writings of ancient scholars of Islam to show that the status of a *muhaddath* was well recognised and established within the *Ummah*.

According to a Hadith of the Holy Prophet^{sa} that is given in *Sahih Bukhari*, the Holy Prophet^{sa} is reported to have said:

“Among the nations before you, there used to be *muhaddathin*; and if there is any of such persons amongst my followers, it is ‘Umar.”
(*Sahih Bukhari*)

In *Surah al-Hajj* (22:53) in the Holy Qur’an, it reads as follows:

“Never sent We a messenger or a prophet before thee, but when he sought, Satan obstructed his seeking. But God removes what Satan places (as obstruction) ...”

In connection with the above Qur’anic verse, there are numerous references in the books of Hadith that one translation of the above verse goes as follows:

“Never sent We a messenger or a prophet or a muhaddath ...”

Thus, in *Sahih Bukhari*, in the Chapter on the Companions of the Holy Prophet^{sa} and on the merits of Hazrat ‘Umar^{ra}, it is stated that:

“Hazrat Ibn Abbas^{ra} said ... ‘a prophet or a *muhaddath* ...’”

Again, in a book of commentary on *Sahih Bukhari*, it is explained that:

“When Hazrat Ibn ‘Abbas^{ra} used to come to this verse, he used to read it as:
‘Never sent We a messenger or a muhaddath ...’”
(*Umdatul Qari, Sharh Sahih Bukhari, Bab manaqib ‘Umar*)

Similarly, **Shah Waliullah** (1703-1762) writes in his book, *Khair Katheer dar biyan kalam-Allah*, in the context of the above mentioned Qur’anic verse:

“And Hazrat Ibn ‘Abbas^{ra} read the word ‘*muhaddath*’ after the word ‘prophet’”

Similar references and acknowledgements of Hazrat Ibn ‘Abbas^{ra} for the use of the word ‘*muhaddath*’ in the reading of 22:53 exist in the writings of **Jalaluddin Sayyuti** (1445-1505) and **Syed Shah Isma‘il Shaheed** (1779-1831) in *Mansab Imamat*, p.44).

Commenting on the underlying philosophy of the Hadith on the subject of *muhaddathin*, **Ibn Hajar ‘Asqalani** (773-852) writes:

“There is wisdom in the existence and preponderance of *muhaddathin* after the early times. This is so, because this *Ummah* could also benefit in like manner. There is also wisdom in their being numerous, so that they could be like the numerous prophets of the Bani Isra’il. Since this *Ummah* cannot have many prophets—because its Prophet is the *Seal of the Prophets*—therefore in their place it has many who receive converse.” (*Fatah al-Bari*)

Ibn al-‘Arabi (1165-1240) explains the station of *muhaddath* in the following words:

“From certain statements of the *muhaddath*, a stranger may understand that he is claiming prophethood and is abrogating the Muhammadan Law, seeming to deny him. We have repeatedly seen this in our time and have experienced it ourselves with our scholars. But we consider such persons handicapped, because they did not find any proof for the truthfulness of the *muhaddathin* and speak only from their conjecture.” (*Fatoohat Makiyya*, part 2, p.79)

Again, in his book *Fatoohat Makiyya*, **Ibn al-‘Arabi** discusses the issue in a Q & A format, in the following words:

“**Question:** what is the difference between prophets and *muhaddathin*?

“**Answer:** The imposition of the Law. Prophethood invariably carries with it the imposition of the Law. But there is no such thing in the sayings of the *muhaddathin*. This difference exists only if we assume prophets to be law-bearing. **If it is assumed that they are possessors of general prophethood, then *muhaddathin* are just like them—meaning that general**

prophethood and *muhaddathiyyat* are equivalent words, meaning the same thing. There is no difference between them.” (*Fatoohat Makiyya*, vol.2, p.78)

In the above quote, Ibn al-‘Arabi clearly opens the door for non-law-bearing prophets to appear within the Muslim *Ummah*. He refers to them as “**possessors of general prophethood**”. The only condition according to him is that any new prophet not be a law-bearing one.

Jalaluddin Sayyuti (1445-1505) quotes the Holy Prophet^{sa} in explaining what a *muhaddath* is:

“According to one report, the Companions asked, ‘O Messenger of God, who are the *muhaddathin*?’ He replied, ‘Those with whom the angels converse.’” (Hadith)

According to **Shaikh Ahmad Sirhindi** (known as Mujaddid Alif Thani, (1564-1624)), the station of a *muhaddath* is very close or similar to the station of a non-law-bearing prophet:

“... These two gentlemen (Abu Bakr and ‘Umar), are included among the prophets because of their piety and are blessed with their traits.” (*Maktoobat*, Daftar 1, part 4, letter No.251, p.64)

Shaikh Ahmad Sirhindi (1564-1624) writes again:

“Let it be noted that a person may reach the level of prophethood (*nabuwwat*) through the station of sainthood (*walayat*).”

Shah Waliullah (1703-1762), himself a *muhaddath*, explains the preponderance of *muhaddathin* in the past in the following words:

“And note that the Hadith that relates the great number of prophets (one hundred and twenty-four thousand), its numbers also include the *muhaddath* and those that are ‘*sent*’ are equivalent to the prophet.” (*Khair Katheer*, p.246)

From the above numerous references and quotes we understand that the status of a *muhaddath* had always been recognised within the Muslim *Ummah*. It has always been considered either close to non-law-bearing prophethood or, in the opinion of some, equivalent to it. According to some, the word *muhaddath* practically carried the same significance within the Muhammadan Dispensation as the word prophet did in other Dispensations, excluding of course any law-bearing prophets.

Essentially, a *muhaddath* is a person who is very advanced in his spirituality and nearness to God. He receives frequent visions and revelations and is also given intimation of future happenings, although not with the same frequency with which a prophet of God may be blessed. The concept of *muhaddath* is all too well established in the Muslim community and a number of such persons have been recognised in the past fourteen centuries including Shah Waliullah, popularly known as *Muhaddath Dehlvi*. According to Hazrat Mirza Ghulam Ahmad^{as}, thousands of saints have reached the status of *muhaddathiyyat* in the Muslim *Ummah* and their miracles have been proved like those of the Israelite prophets¹³.

5. ABSOLUTE BELIEF IN *KHATAMAN NABIYYIN*

The following excerpts from his books indicate that Hazrat Mirza Ghulam Ahmad^{as} had an absolute and unequivocal belief in the fact that the Holy Prophet^{sa} was *Khataman Nabiyyin* or the Seal of the Prophets. These excerpts reflect his belief that was held by him, unchanged, throughout his life. At absolutely no time during his life did he change this belief.

“Holy is God! Again, Holy is God! What a status does the ‘*Seal of the Prophets*’ have whose worthless servants, whose meek community, whose menial attendants, reach the levels mentioned earlier”
(*Braheen Ahmadiyya* part 3, 1882, *Ruhani Khazain* vol. 3, p. 272, Footnote 11). For original text, see End Note ⁴⁶

¹³ *Braheen-e Ahmadiyya*, vol.4, p-653.

“Now under the heaven there is only one Prophet and only one Book. The prophet is Muhammad, the Elect—peace be upon him—who is higher and more exalted than all the prophets and is the most perfect of messengers and is the ‘*Khatamal Anbiya*’ (the Seal of the Prophets), and the best of men, by following whom we find God Almighty and all the veils of darkness are lifted and the signs of true salvation are witnessed in this very life.”

(*Braheen Ahmadiyya* part 4, 1884, *Ruhani Khazain* vol. 1, p. 557, Sub-footnote 3). For original text, see End Note ⁴⁷

Following is a translation of an Arabic revelation of Hazrat Mirza Ghulam Ahmad^{as}:

“Send blessings on Muhammad^{sa}—and upon his people—who is the leader of Adam’s progeny and is the Seal of the Prophets.”

(*Braheen Ahmadiyya* part 4, 1884, *Ruhani Khazain* vol. 1, p. 597, Sub-footnote 3). For original text, see End Note ⁴⁸

“The gist of our faith is: *There is none worthy of worship except God; Muhammad is the Messenger of God.* The belief that we possess in this life—and with which, with the grace of God, we will depart from this temporary world—is that our leader and our lord, Muhammad the Elect (peace be upon him), is the Seal of the Prophets and the Seal of the Messengers and with whose hands religion reached its completion and that blessing reached its completion with which man can adopt the path of salvation and reach God.”

(*Izala Auham* part 1, 1891, *Ruhani Khazain* vol. 3, p. 169-170).

For original text, see End Note ⁴⁹

Commenting on verse 41 of Surah *al-Ahzab*, the Promised Messiah^{as} writes:

“That Muhammad—peace be upon him—is not the father of any one of your men but he is the Messenger of God and the one who ends prophets. This

verse, too, clearly argues that after our Prophet—peace be upon him—no messenger¹⁴ shall come in the world.”

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 431).

For original text, see End Note ⁵⁰

“Again, I tell the public at large that I swear in the name of God the Exalted, that I am not a *kafir* (disbeliever). ‘*There is none worthy of worship except God; Muhammad is the Messenger of God,*’ is my belief and ‘*he is but the Messenger of God and the Seal of the Prophets*’ is my faith with respect to the Holy Prophet^{sa}. For the accuracy of this statement of mine, I take as many oaths as there are the pure names of God, and there are the letters of the Holy Qur’an, and there are the achievements of the Holy Prophet^{sa} in the Eyes of God. No belief of mine is against an utterance of God and the Messenger.”

(*Karamatus Sadiqeen*, March 1893, *Ruhani Khazain* vol. 7, p. 67).

For original text, see End Note ⁵¹

“I call to witness the glory of God and His majesty that I am one of the faithful, a Muslim, and I believe in God the Exalted, in His Books, in His Messengers, in His Angels, and in the life after death. I believe that our Prophet Muhammad, the elect of God—peace and blessings of God be upon him—is the most eminent of prophets and *Khataman Nabiyyin* (‘Seal of the Prophets’).”

(*Hamamatul Bushra*, February 1894, *Ruhani Khazain* vol. 7, p. 184).

For original text, see End Note ⁵²

In one of his sayings, the Promised Messiah^{as} explains the subtler meaning of the phrase *Khataman Nabiyyin*:

“I would like to reiterate that **the obvious meaning of *Khataman Nabiyyin* is that the affairs of prophethood from the time of Adam to the Holy Prophet^{sa} have been completed. The second meaning is that the excellences of prophethood have been completed on the Holy Prophet^{sa}.**”

(*Malfoozat* vol. 1, Jan. 1899, p. 189, on-line edition).

For original text, see End Note ⁵³

¹⁴ From the word ‘messenger’ here Hazrat Mirza Ghulam Ahmad^{as} means Law-bearing Messenger or Independently appointed Messenger.

“The charge made against me and my community that we do not believe the Messenger of God—peace be upon him—to be *Khataman Nabiyyin* (‘Seal of the Prophets’), is utterly false. The faith, the conviction, the certitude and the absoluteness that characterises our belief in the Holy Prophet—peace be upon him—as *Khataman Nabiyyin* (‘Seal of the Prophets’), are entirely absent from the belief of our opponents.”

(*Al Hakam* newspaper, March 19, 1905). For original text, see End Note ⁵⁴

6. ANALYSIS OF PRE-1901 VIEWS

On the matter of the Holy Prophet^{sa} being *Khataman Nabiyyin* (‘Seal of the Prophets’), Hazrat Mirza Ghulam Ahmad^{as} attests to it in the strongest of words. He takes the Qur’anic phrase to mean not only *the most excellent prophet*, but also the *last prophet*—after whom no prophet can appear, either old or new.

On the matter of his own prophethood, Hazrat Mirza Ghulam Ahmad^{as} considers it to be only metaphoric and figurative and asserts that real (*haqqeqi*) prophethood is closed after the Seal of the Prophets. He also asserts that it is only the station of *muhaddathiyyat* that best fulfils the prophecies given in the Hadith that the returning Messiah shall be both, a ‘follower’ and a ‘prophet’.

The various points that Hazrat Mirza Ghulam Ahmad^{as} makes in his pre-1901 writings are itemised below:

- The returning Messiah does not have to be a prophet as no such condition was set by the Holy Prophet Muhammad^{sa}.
- The only condition set by the Holy Prophet^{sa} for the returning Messiah is that he be a Muslim and a leader of the Muslims.
- He (Mirza Ghulam Ahmad^{as}) has been raised by God as a *muhaddath* for the Muslim *Ummah*.

- *Muhaddath* is a prophet in one sense of the meaning, though complete prophethood is not for him. He is partly a prophet since he is honoured with God's converse.
- He (Mirza Ghulam Ahmad) has not made a claim of prophethood but a claim of *muhaddathiyyat* which also possesses a strong aspect of prophethood in it.
- The converse received by Hazrat Mirza Ghulam Ahmad is comprised of revelations of *walayāt* and *muhaddathiyyat* and not of prophethood.
- *Muhaddathiyyat* is metaphorical prophethood.
- The likeness of Messiah^{as}, son of Mary, is not a messenger but *resembles* the messengers and is *like* them.
- The returning Messiah^{as} shall not be characterised by complete (*tāma*) and real (*haqeeqi*) prophethood.
- Incomplete prophethood shall be found in him, which is known as *muhaddathiyyat*.
- The return of the ancient Messiah^{as}, son of Mary, is not possible on the ground that it would imply the start of prophetic revelation once again which is not possible after the Holy Prophet^{sa} has been declared Seal of the Prophets.
- The concept of a prophet and a follower is contradictory.
- The Qur'anic phrase 'Seal of the Prophets', prohibits the coming of another prophet after the Holy Prophet^{sa}.

- However, such a prophet who gets his light from the lamp of Muhammad's prophethood—and does not possess complete prophethood (*nabuwwat tāma*) who is otherwise called a *muhaddath* —is excluded from such a restriction.
- A person possessing complete prophethood (such as Jesus^{as}, son of Mary) cannot be a follower.
- Only a *muhaddath* can be both—a follower and a prophet in an incomplete sense (meaning that an independent prophet is always a prophet in a complete sense and he can never be called a *muhaddath*).
- The aspect of prophethood in the person of the returning Messiah is limited to the meaning of *muhaddathiyyat*—which means obtaining light from the lamp of Muhammad's prophethood.
- Just as God named prophets as messengers, He named *muhaddathin* as messengers, too. The word 'Messengers' means that they are *sent*—be they Messengers or Prophets or *muhaddathin*.
- Since no prophets can come after the Seal of the Prophets, *muhaddathin* are appointed in the place of prophets in the Muhammadan Dispensation.
- The words 'sent', 'messenger' and 'prophet' that are used in his revelations have not been used in their real meaning but in a metaphorical and figurative sense.
- All doors to real (*haqeeqi*) prophethood are closed after the Seal of the Prophets. No prophet can appear in the real sense of the meaning—whether old or new.

- In *Sahih Muslim*, the word ‘prophet’ is used for the returning Messiah only metaphorically and figuratively. It is in this sense that the words have been used for himself in *Braheen Ahmadiyya*.

In his pre-1901 writings, the viewpoints of Hazrat Mirza Ghulam Ahmad^{as} are very close to the historic and traditional views of many Sunni scholars. He states in his book *Asmaani Faisla* (December 1891) that he believes in all those tenets in which Ahl-Sunnat wal-Jama‘at believe. It is interesting to note that while Ibn Al-‘Arabi had allowed the coming of a ‘Follower Prophet’ after the *Seal of the Prophets*, Hazrat Mirza Ghulam Ahmad^{as} only allows the coming of a *muhaddath* in the Muslim *Ummah*. Regarding his own converse, he calls it revelation of *walayat* and *muhaddathiyyat* (both terms refer to sainthood).

In his pre-1901 writings, the Promised Messiah^{as} uses several terminologies related to prophethood. It is important to fully understand the meaning of these terms to properly appreciate his understanding of the station of prophethood. For all prophets that have appeared in history, the Promised Messiah^{as} uses the term *haqeeqi nabī* or real prophets and calls their prophethood *nabuwwat tāma* or complete prophethood. The Promised Messiah^{as} does not recognise anything other than these kinds of prophets and this kind of prophethood in his pre-1901 writings. Thus, all the earlier prophets whether law-bearing or follower prophets of the Mosaic Dispensation are regarded alike as *haqeeqi nabī*. Nowhere in his pre-1901 writings does the word *ummati nabī* (follower prophet) appear.

Later, in his post 1901 writings, the Promised Messiah^{as} would introduce several new terms as the deeper knowledge about the station of prophethood becomes clearer upon his person based on guidance from God. These new terms would include: *mustaqil nabuwwat* (independent prophethood), *ghair mustaqil nabuwwat* (dependent prophethood), *Zilli nabuwwat* (prophethood through representation) and *Buruzi nabuwwat* (prophethood through *Buruz*). We shall discuss these terms in more detail in the next Section.

Section 2

VIEWS ON HIS STATUS AFTER 1901

On November 5, 1901, the Promised Messiah^{as} issued a poster announcement in Urdu titled *Aik Ghalati ka Izala (A Misconception Removed)* that clarifies, once and for all, the true nature of his claim concerning prophethood. The writing of the poster was prompted by an assertion made by a member of his community who denied that Hazrat Mirza Ghulam Ahmad^{as} had claimed to be a prophet and a messenger. In the poster, the Promised Messiah^{as} stated:

“The fact is that **in the Divine revelations of which I am the recipient, words such as ‘Messenger’, ‘Apostle’ and ‘Prophet’, appear not once, but hundreds of times.** How then can it be correct to say that such words have not at all been used?”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain*, vol. 18. Excerpt from on-line English edition, p.1). See End Note ⁵⁵.

In support of the above, he quotes several of his revelations, which include the following one in Arabic:

“He it is Who sent His **Messenger** with the guidance and the religion of truth, that He may cause it to prevail over all religions.”

(*Braheen Ahmadiyya* Part 4, 1882, *Ruhani Khazain* vol. 1, p. 593, Sub-footnote 3). For original text, see End Note ⁵⁶.

“The **Champion of Allah in the mantle of the Prophets.**”

(*Tadhkira*, English Edition, Islam International Publications, 2009, p. 100). For original text, see End Note ⁵⁷.

“A **Warner** came unto the world.”

“A **Prophet** came unto the world.”

1. CLAIMING A STATION ABOVE THAT OF *MUHADDATHIYYAT*

Beginning with late 1901, the Promised Messiah^{as} stops using the word *muhaddath* for himself and prefers to call himself a ‘prophet’ and a ‘messenger’ with certain qualifications. The first indication of this change appears in his poster announcement *Aik Ghalati ka Izala* (‘A Misconception Removed’). In this announcement, he lays stress upon the dictionary meanings of the words *nabī* and *rasūl* and asserts that the word *muhaddath* cannot be used in a situation where the person receives very extensive and frequent intimation of the unseen. It is also the first time that he makes a difference between a law-bearing and a non-law-bearing prophet and introduces the term *mustaqil nabuwwat* (independent prophethood). He also makes the point that much of the dispute between his understanding of prophethood and that by the Muslim scholars is based on semantics:

“It should also be remembered that **the literal meaning of *Nabī*¹⁵ is one who discloses the unseen after having been informed by God**. Therefore, the title of *Nabī* would be justified wherever this connotation would apply....”
(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain*, vol. 18. Excerpt from on-line English edition, p. 5-6). See End Note ⁵⁸.

“Likewise, **anyone who is ‘sent’ by God will be called *Rasūl*¹⁶**. The only difference is that, after our Holy Prophet^{sa} till the end of days, there cannot be any *Nabī* who is granted a new *shari‘a*¹⁷....”
(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain*, vol. 18. Excerpt from on-line English edition, p. 6). See End Note ⁵⁹.

¹⁵ The Arabic word for ‘prophet’.

¹⁶ The Arabic word for ‘messenger’.

¹⁷ The Arabic word for a way of belief and practice with respect to religion. Alternatively, the Islamic Law.

“If one who is bestowed knowledge of the unseen by God Almighty cannot be given the title of Prophet, then tell me what else should he be called? If you say that he should be called *Muhaddath*, I would counter that no lexicon attributes to *Tahdīth*¹⁸ the connotation of disclosure of the unseen, while *Nabuwwat*¹⁹ means the disclosure of the unseen....”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain*, vol. 18. Excerpt from on-line English edition, p. 8-9). See End Note ⁶⁰.

“A Prophet is not necessarily a law-bearer, but prophethood is a Divine gift through which matters of the unseen are revealed. Since I have myself witnessed the clear fulfilment of about a hundred and fifty Divine prophecies, how can I deny for myself the title of *Nabī* or *Rasūl*? Since God has Himself bestowed these titles upon me, why should I forsake them for fear of anyone else?”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain*, vol. 18. Excerpt from on-line English edition, p. 9). See End Note ⁶¹.

“Wherever I have denied being a Prophet or Messenger, it has only been in the sense that I have not brought an independent law nor am I an independent²⁰ Prophet.”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain*, vol. 18. Excerpt from on-line English edition, p. 10). See End Note ⁶².

“I claim to be *Nabī* and *Rasūl*. In fact, it is a dispute based on semantics. If God has converse with someone that is extensive and also includes many prophecies, he is called a prophet and this definition applies to us. Therefore, I am a prophet. Except that this prophethood is not law-bearing which abrogates the Book of God (the Holy Qur’an) and brings a new Book. We consider such a claim as disbelief. There have been many prophets among the Children of Israel who were not given any Book. They only used to make prophecies from God which showed the grandeur and truthfulness of

¹⁸ Literally meaning ‘narration’, the word is commonly used for the station of *muhaddath* meaning sainthood.

¹⁹ Arabic word for ‘prophethood’.

²⁰ *Mustaqil* in Arabic.

the Mosaic teachings. They were, thus, called prophets. The same is the situation with the present Dispensation. If I am not called a prophet, then what distinction is there that would distinguish me from other recipients of revelation?”

(*Malfoozat*, Feb. 1908, vol. 10, p. 127 book edition; vol. 5, p. 447 on-line edition. Also: *Badr*, March 5, 1908, vol. 7, p. 2, 9, column 1).

For original text, see End Note ⁶³.

While the Promised Messiah^{as} denies being a law-bearing Prophet, he does maintain that he is a prophet and a messenger in a certain sense of the words. To properly elucidate his status, he uses two terms in his book *Aik Ghalati ka Izala* that would be discussed at some length in this Section. One relates to *Zilli* Prophethood and the other relates to *Buruzi* Prophethood.

2. ZILLI NABUWWAT

Zill literally means ‘shade’ and ‘shadow’ in Arabic and Persian languages. The concept of *zilli nabuwwat* means ‘prophethood through representation’. The word *zill* is frequently used in this sense such as in the phrases *zill-Allah* and *zilli subhānī*, meaning representative of God. The concept of *zilli nabuwwat* signifies such complete devotion, attachment and dedication to the Holy Prophet^{sa}—along with extreme humility and self-effacement—that a person is completely dyed in the hue of his spiritual master and begins to reflect his image. Whatever the person does, he does under the umbrella of his spiritual master. His own claim and station are not independent anymore and he draws his position through this relationship of *zilliyyat* or representation.

The Promised Messiah^{as} explains this concept for the first time in his writing *Aik Ghalati ka Izala* (A Misconception Removed). Referring to verse 23:41 of the Holy Qur’an—‘*Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets*’—he writes:

“This verse contains a prophecy of which our opponents do not have the least idea. In this prophecy God Almighty says that, after the Holy Prophet^{sa}, the door of prophecies has been closed till the Day of Judgment, and that it is no longer possible for a Hindu, a Jew, a Christian or a nominal Muslim to assume the title of ‘Prophet’; and **that all the doors leading to prophethood have been closed except the door of *Sīrat-e-Siddīq*²¹, which is losing oneself in the Holy Prophet^{sa}. Thus, he who comes to God through this door is clad, by way of *zill*, in the same mantle of prophethood which is the mantle of the prophethood of Muhammad^{sa}. As such, he does not derive this status from himself but from the fountain of the Holy Prophet^{sa}; and, that too, not for his own glory but for the glory and majesty of the Holy Prophet^{sa}.”**

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18.

Excerpt from on-line English edition, p. 4). See End Note ⁶⁴.

The Promised Messiah^{as} further elucidates the concept of *zilliyyat* as it applies to a prophet raised in the Muslim *Ummah*:

“After our Holy Prophet^{sa}, till the end of days, there cannot be any *nabī* who is granted a new *shari‘a*. Nor can anyone be granted the title *nabuwwat* unless it is through the Holy Prophet^{sa}, and unless a person has arrived at such a stage of complete devotion to him that he too is named Muhammad and Ahmad in heaven.... The true connotation of *Khataman Nabiyyin* requires that if anyone calls himself a prophet while there remains the slightest veil of estrangement, such a person will be guilty of breaking the seal of *Khataman Nabiyyin*. But he who is so lost in the *Khataman Nabiyyin* that he receives his name and reflects his countenance, will, on account of this complete unity and harmony, be called a prophet without contravening the Seal; for he is Muhammad^{sa}, though by way of *zill*. Thus, despite the claim of prophethood by the person who is named Muhammad and Ahmad by way of *zill*, our lord and master Muhammad^{sa} would still be the *Khataman Nabiyyin*, in as much as this second Muhammad is a reflection of the same Muhammad^{sa} and bears his name.”

²¹ Complete devotion to the Holy Prophet^{sa}, such as was shown by Hazrat Abu Bakr Siddiq^{ra} (572-634), the First Caliph of Islam.

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 6-7). See End Note ⁶⁵.

Below, the Promised Messiah^{as} explains how the concept of *zilliyyat* applies to his own case:

“It must be borne in mind and should never be forgotten that, **despite being addressed as *nabī* and *rasūl*, I have been informed by God that this bounty has not descended upon me directly.** There is a holy being in heaven whose spiritual grace is with me and he is Muhammad, the Chosen One^{sa}. **It is on the basis of this relationship, and by merging myself in him, and by receiving his names—Muhammad and Ahmad—that I am a *rasūl* as well as *nabī*** which, in other words, means that I have been commissioned by God and I receive knowledge of the unseen from Him. Thus, the Seal of *Khataman Nabiyyin* remains intact, for **I have received his name by way of reflection and *Zill*, through the mirror of love.**”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 10-11). See End Note ⁶⁶.

“I am not a messenger or a prophet in the sense of a new Law or a new claim or a new name. **And I am a messenger and a prophet—that is, in the sense of perfect *zilliyyat*.** I am that mirror in which the face and prophethood of Muhammad^{sa} is reflected perfectly.”

(*Nuzoolul Masih*, 1902, *Ruhani Khazain* vol. 18, p.381, Footnote).

For original text, see End Note ⁶⁷.

“I have obtained this honour by following the Holy Prophet^{sa}. If I was not from the community of the Prophet^{sa}, and had not followed him, I would never have received this grace of God’s converse, even if my deeds had been as much as all the mountains. This is because **now all prophethoods are closed except the prophethood of Muhammad^{sa}.** No law-bearing prophet can come. Non-law-bearing prophet can come, but only if he is his follower. In this respect, therefore, I am both a follower as well as a prophet. **And my prophethood—meaning converse with God—is the *zill* of the Holy Prophet’s prophethood.** Other than this, my prophethood amounts to nothing. It is that very Muhammadan prophethood that has manifested in me.”

(*Tajalliyat Ilahi*, written in 1906, *Ruhani Khazain* vol. 20, p. 411-412).
For original text, see End Note ⁶⁸.

In the excerpts given below, the Promised Messiah^{as} argues that the door of prophethood is open according to the Holy Qur'an and explains the conditions under which this can manifest:

“In the Arabic and Hebrew languages, the meaning of prophet (*nabī*) is only one who prophesies—one who prophesies after receiving revelation from God. Since the door of such prophethood is not closed according to the Holy Qur'an—that someone is honoured with God's converse as a result of grace and obedience of the Holy Prophet^{sa}, and he is informed of the unseen through God's revelation—then why can't such prophets appear in this community? Where is the proof for this? We do not believe that such prophethood is sealed. **Only the door of that prophethood is closed that contains commandments of a new Law, or claims something that is other than the obedience of the Holy Prophet^{sa}. But such a person—whom God calls in His revelations a follower on one hand and a prophet on the other—such a claim is not counter to the commands of the Holy Qur'an. This is so, because being a follower, such prophethood is in fact a *zill* of the prophethood of the Holy Prophet^{sa}, and **not independent (*mustaqil*) prophethood.**”**

(Supplement to *Braheen Ahmadiyya* part 5, 1905, *Ruhani Khazain* vol. 21, p. 351-352). For original text, see End Note ⁶⁹.

“Independent²² prophethood has ceased with the Holy Prophet^{sa}. Prophethood by *zill*—which means the receiving of revelation through the grace of Muhammad^{sa}—that shall remain until the Day of Judgement so that the door of peoples' perfection is not closed ...”

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 30).

For original text, see End Note ⁷⁰.

In his book *Haqiqatul Wahiy*, the Promised Messiah^{as} makes a very important point that he should not be referred to simply by the title of a

²² *Mustaqil Nabuwwat* in Arabic.

prophet. This is because he is a *prophet* under one set of meanings and a *follower* under another set of meanings:

“It should be noted that many people are deceived when they see the word ‘prophet’ in my claim and think that perhaps I have claimed that kind of prophethood that was bestowed upon the prophets **directly** in earlier times. However, they are mistaken in this supposition of theirs. I do not have any such claim. In fact, it is God’s good judgment and wisdom that has bestowed this station to prove the spiritual blessings of the Holy Prophet^{sa}, which have elevated me to the station of prophethood. **For this reason, I cannot be called just ‘prophet’**—in fact a ‘prophet’ in one way and a ‘follower’ in another. **My prophethood is the *zill* of the Holy Prophet^{sa}, and not a real²³ prophethood....**”

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p.154, Footnote).

For original text, see End Note ⁷¹.

The Promised Messiah^{as} asserts that after the *Khataman Nabiyyin*, only a prophet by way of *zill* can appear in the Muslim *Ummah*:

“And our Prophet is the Seal of the Prophets, and **there can be no prophet after him except him who acquires his light through him and is his manifestation through his *zill*.**”

(*Al-Istifta’*, *Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 643).

For original text, see End Note ⁷².

“I have believed in His Messenger with the truthfulness of my heart and know that all prophethoods have ended on him and his Law is the last of the Laws. **But one kind of prophethood has not ceased—meaning the prophethood that is obtained with his perfect following and which obtains light from his lamp.** This has not ceased since it is the prophethood of Muhammad^{sa}—meaning it is his *zill*—and is through him, and is his manifestation, and is through his grace.”

(*Chashma Ma’arfat*, May 1908, *Ruhani Khazain* vol. 23, p. 340).

For original text, see End Note ⁷³.

²³ By the word real (*aşli* in Urdu) he actually means: independent.

“Since the very beginning, God intended that some person be given the status of frequent converse with God—as a result of his obedience of the Holy Prophet^{sa} and for the purpose of confirming and revealing the continuing achievements of the Holy Prophet^{sa}—which would show a hue of prophethood in his person by reflection. **It is in this manner that God has called me a prophet—that the prophethood of Muhammad^{sa} is reflected in the mirror of my person. I have been called such only by way of *zill*, and not in reality ...**”

(*Chashma Ma'arfat*, May 1908, *Ruhani Khazain* vol. 23, p. 340, Footnote). For original text, see End Note ⁷⁴.

3. *BURUZI NABUWWAT*

The word ‘*Buruz*’ literally means ‘manifestation’ in the Persian language. The concept of *Buruz* is based on the metaphoric reappearance of a past person. In his book *Sat Bachan*, the Promised Messiah^{as} describes the concept of *Buruz* in general terms, as follows:

“The *Buruz* that is accepted by the Sufis is that sometimes the spirits of past pious ones that have an affinity with them, come to the world. The (living) spirit not only has accordance with the other one but also obtains blessings from it. And its appearance is considered just as the appearance of the (past) one. This is called *Buruz* in the terminology of the Mystics.”

(*Sat Bachan*, November 1895, *Ruhani Khazain* vol. 10, p. 182).

For original text, see End Note ⁷⁵.

The concept of *Buruz* is further explained by him in his book *Ayyamus Sulh*, as quoted below:

“The entire *Ummah* agrees on this fact that a non-prophet can be a proxy for a prophet as his *Buruz*. This is the meaning of the Hadith ‘*The scholars of my Ummah are like the prophets of Bani Isra’il*’. See here that the Holy Prophet^{sa} has adjudged the scholars to be like the prophets.”

(*Ayyamus Sulh*, January 1899, *Ruhani Khazain* vol. 14, p. 411).

For original text, see End Note ⁷⁶.

Thus, in the Ahmadiyya belief system, Hazrat Mirza Ghulam Ahmad^{as} is the *Buruz* of Jesus^{as}, son of Mary, as the advent of Hazrat Mirza Ghulam Ahmad^{as} is like the re-appearance or manifestation of the ancient Israelite Prophet himself. The Promised Messiah^{as} uses the same concept in explaining his station with reference to the Holy Prophet^{sa} as being the *Buruz* of his spiritual master.

The Promised Messiah^{as} describes this particular relationship in his own words in *Aik Ghalati ka Izala*:

“As ***Buruz***, I am the same Prophet ***Khataman Nabiyyin***. It was twenty years ago, in *Braheen Ahmadiyya*, that God named me ‘Muhammad’ and ‘Ahmad’ and declared me to be the Holy Prophet. Thus, the status of the Holy Prophet^{sa} as *Khataman Nabiyyin* is by no means in peril due to my prophethood, since the *zill* is never independent of the original....”
(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 12). See End Note ⁷⁷.

“Since I am the Holy Prophet by way of ***Buruz***, and all his perfections and excellences, including his prophethood, are reflected in the mirror of my ***zilliyyat***, where then is the person who claimed to be an independent prophet?”
(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 13). See End Note ⁷⁸.

“If you still do not accept me, then you should know that it is written in your own books of Hadith that the Promised Mahdi^{as} will be like the Holy Prophet^{sa}, both in character and appearance. His name will correspond to the name of the Holy Prophet^{sa}—which means that he will be given the name of Muhammad and Ahmad; and that he will belong to the Holy Prophet’s household. It is written in some Traditions that ‘He shall be from me’. This is a very subtle hint that he will derive his spiritual existence from the Holy Prophet^{sa} and will be a reflection of his spirit. This notion is strongly supported by the words which the Holy Prophet^{sa} used in describing his relationship with the Promised Mahdi^{as}, for he went so far as to give him his own name. **This clearly signifies that the Holy Prophet^{sa} wished to describe the Promised One as his own *Buruz*....**”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 13-14). See End Note ⁷⁹.

“... the person of the *Buruz* has no independent existence. The prophethood of Muhammad^{sa}, therefore, remains confined to Muhammad^{sa} alone....”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 16). See End Note ⁸⁰.

“*Buruz* involves no duality, as his status conforms to this Persian verse:

من تو شدم تو من شدى من تن شدم تو جاں شدى
تا کس نگو ید بعد ازیں من دیگرم تو دیگری

I have become you, you have become me;
I have become the body, you have become the soul;
So none should say henceforth:
You are one and I am another.

“In short, the term *Khataman Nabiyyin* is the Divine Seal which has been set upon the prophethood of Muhammad^{sa}. It is now impossible for this seal ever to be broken. What is possible, however, is that **the Holy Prophet^{sa}, not once, but even a thousand times, may by way of *Buruz* proclaim his prophethood with all its splendour and perfection.**”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 17). See End Note ⁸¹.

“Since I am the *Buruz* of Muhammad^{sa} that has been ordained since eternity, **I have, therefore, been granted prophethood in the form of *Buruz*....**”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 18). See End Note ⁸².

“A *Buruz* of Muhammad^{sa} was destined to come in the latter days with all the perfections of Muhammad^{sa}, and so he has come. Now this is the only window through which one can get water from the fountainhead of prophethood. To sum up, prophethood or messengership in the form of *Buruz* does not break the Seal of the Finality of Prophethood....”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 18-19). See End Note ⁸³.

“It is only by way of *Buruz* that I have been made a Prophet and a Messenger, and it is on this very basis that Allah has repeatedly named me His Prophet and His Messenger, but only by way of *Buruz*. My own self comes nowhere in between, rather it all belongs to Muhammad Mustafa^{sa}. Thus it is that I have been called Muhammad and Ahmad.”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 20-21). See End Note ⁸⁴.

In his decisive writing, *Aik Ghalati ka Izala*, Hazrat Mirza Ghulam Ahmad^{as} sums up the nature of his prophethood in the following words:

“I am a Messenger and a Prophet only in the sense that I have received spiritual grace from the Messenger^{sa} whom I follow and, having received his name for myself, and through him, I have received knowledge of the unseen from God. But I have not come with a new law. I have never denied being called a *nabī* in this sense. Indeed it is in this very sense that God has addressed me as *nabī* and *rasūl*....”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 10). See End Note ⁸⁵.

He further explains the nature of his prophethood in his books and speeches, as follows:

“In the matter of belief, what God asks of you is this only that God is One and Muhammad (peace be upon him) is His Prophet. And he is the Seal of the Prophets and is the greatest of all. **Now there is no prophet after him except one who is clothed in the garment of Muhammadiyyat by way of *Buruz*.**”

(*Kashfi Nuh*, October 1902, *Ruhani Khazain* vol. 19, p. 15-16).

For original text, see End Note ⁸⁶.

“Mohaiuddin ibn al-‘Arabi writes that law-bearing prophethood is not allowed but the other²⁴ is allowed. But my own faith is this that the door

²⁴ In this context, the ‘other prophethood’ would imply non-law-bearing or ‘Follower Prophethood’, the likes of which appeared in the Mosaic Dispensation.

of every kind of prophethood is closed. Only that prophethood is allowed that is by reflection of the Holy Prophet^{sa}.”

(*Al Badar*, April 17, 1903, vol. 2, No. 13, p. 102. *Malfoozat*, April 15, 1903, vol. 3, p. 254, Footnote, on-line edition). For original text, see End Note ⁸⁷.

“And we have said it time and again that **the prophethood of the Promised Messiah^{as} is by way of *zill* since he has deserved this title through the grace of the Prophet^{sa} by being his perfect *Buruz***. As God addressed me in one of His revelations: ‘O Ahmad! You have been made a Messenger.’ Meaning that the same way that you deserved the name of Ahmad by way of *Buruz*—although your name was Ghulam Ahmad—the same way you deserved the title of ‘prophet’ by way of *Buruz*.”

(*Tadhkiratul Shahadatain* (1903), *Ruhani Khazain* vol. 20, p. 45-46).

For original text, see End Note ⁸⁸.

4. NOT AN “INDEPENDENT FOLLOWER PROPHET”

It is well established that the Promised Messiah^{as} denies being a law-bearing Prophet. However, he also denies being a prophet like the earlier Follower Prophets who appeared in the Mosaic Dispensation. This is so because all Follower Prophets in the past had been appointed *independently*. In the view of the Promised Messiah^{as}, no Independent (*mustaqil*) Prophet can now come after the Holy Prophet^{sa} has been made *Khataman Nabiyyin*. This denial of prophethood along the style of earlier Follower Prophets is mentioned in his book *Haqiqatul Wahiy*, as follows:

“Although there were many prophets among the Children of Israel, but their prophethood was not the result of their obedience to Moses; rather it was a direct bounty from God; the obedience to Moses had little to do with it. For this reason, they were not named like me—that they were prophets in one way and followers in another. They were designated independent (*mustaqil*) prophets and they received the station of prophethood directly.”

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 100 footnote).

For original text, see End Note ⁸⁹.

5. WHY IS ONLY THE PROMISED MESSIAH^{as} GIVEN BOTH TITLES OF *NABI* AND *RASUL*?

A question arises as to why, in the Muhammadan Dispensation, only the returning Messiah has been referred to with the titles of ‘Prophet’ and ‘Messenger’ while all other men of God in the Muslim *Ummah* have been regarded only as *muhaddath*, *mujaddid*, *wali*, *qutb*, *abdāl*, *ghaus*, ‘*arif*, *imam*, *sufi* or *fana-fil-rasul*. This question is dealt with elegantly by the Promised Messiah^{as} in his book *Tadhkiratul Shahadatain* (October 1903):

“The form in which the Holy Prophet^{sa} is the like of Moses²⁵, and his *khalifas* are the like of Israelite Prophets²⁶, then why is it that the Promised Messiah^{as} has been called a Prophet in the Hadith but all other *khalifas* have not been given this name? The Holy Prophet^{sa} was the ‘Seal of the Prophets’ and there was to be no prophet²⁷ after him. Thus, if all his *khalifas* were called prophets, the matter of sealing of prophethood would have been thrown into doubt. And if not a single person was called a prophet, then there could have been an objection as to the absence of likeness as the *khalifas* of Moses were prophets. Therefore, God’s wisdom demanded that a number of *khalifas* are sent with deference to the sealing of prophethood without calling them prophet—that they not be given this status so that it may be a proof of the sealing of prophethood. Then, the last *khalifa*, meaning the Promised Messiah^{as}, should be called by the name of prophet so that the likeness is established between the two dispensations in the matter of *khilafat*. And we have said it so many times that **the prophethood of the Promised Messiah^{as} is of the *zilli* (representation) kind. Being a perfect *Buruz* of the Holy Prophet^{sa}—and being blessed by the soul of the Prophet^{sa}—he deserved to be called a prophet.** As God has said to me in a revelation: ‘O Ahmad!

²⁵ Reference to Deuteronomy 18:18, where God addresses Moses by the words: “I will raise them up a prophet from among their brethren, like unto thee...”

²⁶ Reference to Hadith of the Holy Prophet^{sa}: ‘*Ulumai Ummati kal Anbiyai Bani Isrāil* (the scholars of my community will be like the prophets of the Children of Israel).

²⁷ The word ‘prophet’ here signifies a ‘law-bearing Prophet’ or an ‘Independent Prophet’.

You have been made an Apostle.’ Meaning that **just as I deserved the name of Ahmad in a *Buruži* sense—despite being named Ghulam Ahmad,—I deserved the title of prophet in a *Buruži* sense.**”

(*Tadhkiratul Shahadatain*, October 1903, *Ruhani Khazain* vol. 20, p. 45).

For original text, see End Note ⁹⁰.

The above theme is also expressed by the Promised Messiah^{as} in *Malfoozat*, 15 April 1903, vol. 5, p. 252-254, on-line edition).

6. SIMPLY A DIFFERENCE OF SEMANTICS

The Promised Messiah^{as} frequently alludes to the fact that the difference between his concept of prophethood and that held by the Sunni scholars is merely semantical and that there is very little true difference between the two positions. Thus, he states:

“With my prophethood, God does not mean anything more than frequent Converse and discourse. This is accepted by the leaders of the Sunnis.”

(*Al-Istifta’*, *Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 637, Footnote). For original text, see End Note ⁹¹.

“I claim to be *nabī* and *rasūl*. In fact, it is a dispute based on semantics. If God has converse with someone that is extensive and also includes many prophecies, he is called prophet and this definition applies to me. Therefore, I am a prophet. Except that this prophethood is not law-bearing which abrogates the Book of God (the Holy Qur’an) and brings a new Book. I consider such a claim as disbelief. There have been many prophets among the Children of Israel who were not given any Book. They only used to make prophecies from God which showed the grandeur and truthfulness of the Mosaic teachings. **They were, thus, called prophets. The same is the situation with the present Dispensation. If I am not called prophet, then what distinction is there that would distinguish me from other recipients of revelation?”**

(*Malfoozat*, Feb. 1908, vol. 10, p. 127 book edition; vol. 5, p. 447 on-line edition. Also: *Badr*, March 5, 1908, vol. 7, p. 2, 9, column 1).

For original text, see End Note ⁹².

He expresses the same viewpoint in his book *Chashma Ma'arfat*, as follows:

“The difference between us and the other Muslims is only in verbal semantic. This is, that we call those converse from God that consist of prophecies by the name of prophethood, and the person who is given these prophecies by revelation—so much that there is no like of his in his time—by the name of prophet. This is so, because a prophet is he who gives frequent intimation of the future based on God’s revelation. But the other Muslims believe in God’s converse but, due to their ignorance, do not call such converse that are comprised of frequent prophecies by the name of prophethood. While in fact, prophethood is the prophesying of the future based on revelation. And we all agree that the Law is closed after the Holy Qur’an and only *mubasharat*—meaning prophecies—are left.”

(*Chashma Ma'arfat*, May 1908, *Ruhani Khazain* vol. 23, p. 189).

For original text, see End Note ⁹³.

A similar viewpoint is expressed by the Promised Messiah^{as} in *Malfoozat*:

“It should not be understood from God’s converse with me that I have claimed any new or law-bearing prophethood. I have been named a prophet because of abundance of converse both in degree and quantity. If there is anyone present in this gathering who is familiar with Hebrew and Arabic languages, he would know that the word *nabī* is derived from *nabā* which means to give news. And *nabī* is the one who brings news. Meaning that the one who brings news to the public, based on extensive prophecies about the unseen after converse with God, is called a *nabī* (prophet) according to Islamic terminology... In fact the disputation between us and them is purely semantical.”

(*Malfoozat*, May 1, 1908, vol. 10, p. 267, book edition; vol. 5, p. 555 on-line edition). For original text, see End Note ⁹⁴.

7. USE OF THE WORD ‘SEAL’ AS A ‘STAMP OF ATTESTATION’

After the year 1901, the Promised Messiah^{as} laid considerable emphasis on the concept that in the phrase “Seal of the Prophets” used for the Holy Prophet^{sa}, one meaning of the word ‘Seal’ is to apply it for the purpose of attestation. Such indeed had been the custom in the past where kings and other officials applied their seals to documents to indicate their bona fide status. Such usage is valid by the Arabic grammar and is adequately supported by the Arabic lexicon, particularly with reference to Imam Raghib’s interpretation of the word *khatam*. Below, we shall give excerpts from the books of the Promised Messiah^{as} where he specifically mentions this concept:

“*Khataman Nabiyyin* (‘Seal of the Prophets’) indicates that no prophethood can be valid without the attestation of the seal. When a seal is stamped on a paper, the paper is attested as authentic. Thus, a prophethood not bearing the seal and attestation of the Holy Prophet^{sa} is not valid.”
(*Al Hakam* newspaper, October 17, 1902). For original text, see End Note ⁹⁵.

“The Holy Prophet^{sa} was made a Seal for the Prophets, meaning that in the future no achievement of prophethood shall be given to anyone except with the seal of his obedience.”
(*Chashma Masihi*, 1906, *Ruhani Khazain* vol. 20, p. 388).
For original text, see End Note ⁹⁶.

“He became the Seal of the Prophets, not in the sense that in the future no one will obtain spiritual grace from him but in the sense that he is the one with the seal. Without his seal, no grace can reach anyone. For his community, the door of God’s converse shall never be closed until the Day of Judgement. Except for him, there is no prophet with a seal. **He alone is the one with whose seal such prophethood can be obtained for which it is necessary to be a follower.**”
(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 29-30).
For original text, see End Note ⁹⁷.

“God the Exalted made the Holy Prophet^{sa} the possessor of the seal because he was given the seal for bestowing grace—which was never given to any other prophet. For this reason, **he is called ‘Seal of the Prophets’, meaning that his obedience grants the achievement of prophethood, and his attention makes prophets**”

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 100, footnote).
For original text, see End Note ⁹⁸.

8. PROPHETHOOD REMAINS OPEN

While there are definite prophecies of the return of the Messiah^{as} and the coming of the Mahdi^{as} in the Traditions of the Holy Prophet Muhammad^{sa}, Hazrat Mirza Ghulam Ahmad^{as} contends that the institution of prophethood, as defined and described by him, remains open, not only for his own specific case but also in general. According to him, prophethood by *zill* and through *Buruz* remains open within the Muslim *Ummah* until the Day of Judgement. We present the following excerpts from his writings to support this viewpoint:

“In the Arabic and Hebrew languages, the meaning of prophet (*nabī*) is only one who prophesies—one who prophesies after receiving revelation from God. Since the door of such prophethood is not closed according to the Holy Qur’an—that someone is honoured with God’s converse as a result of grace and obedience to the Holy Prophet^{sa}, and he is informed of the unseen through God’s revelation—then why can’t such prophets appear in this community? Where is the proof for this? We do not believe that such prophethood is sealed. Only the door of that prophethood is closed that contains commandments of a new Law, or claims something that is other than the obedience of the Holy Prophet^{sa}.”

(Supplement to *Braheen Ahmadiyya* part 5, 1905, *Ruhani Khazain* vol. 21, p. 351-352). For original text, see End Note ⁹⁹.

“Independent²⁸ prophethood has ceased with the Holy Prophet^{sa}. Prophethood by *zill*—which means the receiving of revelation through the grace of

²⁸ *Mustaqil Nabuwwat* in Arabic.

Muhammad^{sa}—that shall remain until the Day of Judgement so that the door of peoples’ perfection is not closed ...”

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 30).

For original text, see End Note ¹⁰⁰.

“But one kind of prophethood has not ceased—meaning the prophethood that is obtained with his perfect following and which obtains light from his lamp. This has not ceased since it is the prophethood of Muhammad^{sa}—meaning it is his *zill*—and is through him, and is his manifestation, and is through his grace.”

(*Chashma Ma’arfat*, May 1908, *Ruhani Khazain* vol. 23, p. 340).

For original text, see End Note ¹⁰¹.

“In short, the term *Khataman Nabiyyin* is the Divine Seal which has been set upon the prophethood of Muhammad^{sa}. It is now impossible for this seal to be broken forever. What is possible, however, is that **the Holy Prophet^{sa}, not once, but even a thousand times, may by way of *Buruz* proclaim his prophethood with all its splendour and perfection.**”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 16-17). See End Note ¹⁰².

Section 3 CONCLUSIONS

WHAT IS A ‘PROPHET’ AND ‘PROPHETHOOD’?

Before we present the conclusions from our discussion of the subject, let us take a look at what the Promised Messiah^{as} has written on the subject of prophets and prophethood in general. In his book *Surma Chashm Ariya*, the Promised Messiah^{as} describes the purpose for which God sends his prophets:

“The prophets of God come with the intention and purpose that by being exemplars for the people, they motivate them in such a way that anyone who follows in their footsteps and adopts their hue, he would eventually take on their countenance and would be hued in their colour. ”

(*Surma Chashm Ariya*, 1886, *Ruhani Khazain* vol. 2, p. 193—[p. 241 on-line edition]). For original text, see End Note ¹⁰³.

In a November 1901 poster announcement called *Aik Ghalati ka Izala*, the Promised Messiah^{as} explains the literal meaning of the word *nabī* and who is entitled to use it for himself:

“It should be remembered that the literal meaning of *nabī* is one who discloses the unseen after having been informed by God. Therefore, the title of *nabī* would be justified wherever this connotation would apply....”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, *A Misconception Removed*, 2007, p. 5-6) ¹⁰⁴.

With reference to verse 72:27-28 given below, he writes:

Knower of the unseen; and He reveals not His secrets to anyone, Except to him whom He chooses, namely a messenger....

عَلَّمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ
أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

“The Holy Qur’an closes the door of the knowledge of the unseen to everyone but the *nabī* and the *rasūl*. Thus, one must be a *nabī* if he is to be given clear and unambiguous knowledge of the unseen.”

(*Aik Ghalati ka Izala*, November 1901, *Ruhani Khazain* vol. 18. Excerpt from on-line English edition, p. 8). See End Note ¹⁰⁵.

While the literal meaning of the word *nabī* may apply to those who give news of the unseen, the term would apply only if the recipient is blessed with great frequency and constancy. In his book *Mawahibur Rahman*, the Promised Messiah^{as} writes that the saints of the Muslim *Ummah* prior to him did not reach this critical level and were not called prophets:

“God carries out converse and discourse with the saints of this *Ummah* (community). They are given the hue of the prophets but in reality they are not prophets²⁹ ...”

(*Mawahibur Rahman*, 1903, *Ruhani Khazain* vol. 19, p. 285).

For original text, see End Note ¹⁰⁶.

In his book *Haqiqatul Wahiy*, the Promised Messiah^{as} describes the change that comes in the world at the advent of prophets and how they inform about the existence of God:

“This point should be noted, too, that when a prophet or a messenger comes after having been appointed in Heaven, a certain light also descends from Heaven according to the station and capability (of people). This causes the spread of spirituality. Then, everyone progresses in the seeing of dreams and those who are capable receive revelation. And acuities are increased in spiritual matters. Just as the earth partakes of the rain as it comes, spring time comes when a Messenger is sent. Then he becomes the cause for all these blessings. Whatever dreams and revelations the people receive, the door to all these is in fact that Messenger. With him, a change comes in the world and a light descends from the Heaven of which everyone partakes according to their capacity.... And his period is like the period of the Night of Destiny in which angels descend.”

²⁹ The word ‘prophet’ here refers to Independent Prophets.

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 69, Footnote).
For original text, see End Note ¹⁰⁷.

“It should be remembered that it is only the prophets who inform about the existence of God and Him being Alone and without partners. If these sacred persons had not come to the world, then it would have been impossible or difficult to have seen the right path. After pondering over the heavens and the earth and seeing their arrangement, a good-natured and wise person can arrive at the conclusion that there ‘*should be*’ a creator of this intelligent design. However, there is a big difference between ‘*should be*’ and in fact ‘*there is*’. The ones informing that in fact ‘*there is*’, are only the prophets. Through thousands of signs and miracles they proved it to the world that the Being Who is deeply hidden and is the persona of all powers, does in fact exist.”

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 114-115).
For original text, see End Note ¹⁰⁸.

In the same book, *Haqiqatul Wahiy*, the Promised Messiah^{as} argues that the only condition for the designation of the title ‘prophet’ is great frequency of converse with God and intimation of the unseen from Him. According to him, this exactly was the belief of Mujaddid Alif Thani, Ahmad Sirhindi (1564-1624). In this context, the Promised Messiah^{as} writes:

“I have not claimed any prophethood that is prohibited according to the Holy Qur’an. I have only claimed that from one aspect I am a follower and from another aspect I am a prophet through the grace of the prophethood of the Holy Prophet^{sa}. And the only thing meant from prophethood is that I am frequently blessed with converse with God Almighty. As the revered Mujaddid Sirhindi has written in his *Maktoobat*³⁰ that although some persons are honoured in this *Ummah* with converse with God—and will continue to be so honoured until the Day of Judgment—but the person who is honoured with such converse and intimated with matters of the unseen with great frequency shall be called a prophet. It should be

³⁰ Here, the Promised Messiah^{as} is not quoting Mujaddid Ahmad Sirhindi verbatim but giving a gist of his philosophy as expressed in his *Maktoobat*.

evident now that there is a prophecy in the Hadith of the Prophet^{sa} that a person shall be born in his *Ummah* who shall be called Jesus^{as} and son of Mary and will be designated a prophet—meaning that he shall be blessed with such frequency of converse and intimation of the unseen which is not rendered upon anyone else. As God says in the Holy Qur'an (72:27-28):

فَلَا يُظْهِرُ عَلَىٰ غَيْبَةٍ
أَحَدًا ۖ إِلَّا مَن رَّزَقْنَاهُ مِن رَّسُولٍ

Meaning that God does not allow anyone complete sway over His unseen—that can be achieved through great frequency and purity—except him who is His honoured Messenger. And this is an established fact that the frequency with which God has conversed with me and the prevalence with which the unseen has been manifested upon me, no one else has been blessed so during the past thirteen hundred years.”

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 406).

For original text, see End Note ¹⁰⁹.

In his book *Chashma' Ma'arfat*, the Promised Messiah^{as} states that much of the difference between his and his opponents' viewpoints is only semantical:

“**The difference between us and our opponents is only of semantics.** We regard those words of God that are comprised of prophecies by the name of prophethood. And we call such a person a prophet who is given these prophecies by revelation in a large number. Because a prophet is he who gives frequent intimation of the future based on God's revelations. But the Muslim opponents of ours admit converse with God. However, due to their ignorance, they do not ascribe such converse that is comprised of numerous prophecies by the name of prophethood. Although prophethood is simply the intimating of future events based on revelation. And we all are agreed upon this fact that the Law has ended at the Holy Qur'an and only prophecies remain.”

(*Chashma' Ma'arfat*, May 1908, *Ruhani Khazain* vol. 23, p. 189).

For original text, see End Note ¹¹⁰.

Talking about the nature and responsibilities of the prophets, the Promised Messiah^{as} writes in *Chashma' Ma'arfat*:

“God’s love works in such a way over their hearts that, after accepting the greatness of God in their hearts, they do not care for others. They take mercy on everyone. However, they do not accept anyone else’s greatness in such a way as to accord him a special regard other than to God. They do not wish to manifest their own selves unto the people or show them their inner piety. They refrain from pointing fingers. Their nature is such that they run away from fame and desire to live a life of anonymity. But God, Who looks into their hearts and considers them able for the task—that they come out of their seclusion and invite people unto the right path—He forcibly takes them out of seclusion unto splendour. **He makes them His representatives on earth and through them attracts the hearts unto the truth.** He shows great signs for them and manifests such examples of His might to show their greatness to the world that, eventually, every wise one has to admit that they are indeed from God. As they are the representatives of God on earth, God’s attributes are manifested through them at appropriate occasions. And they do not show anything that may be against the attributes of God.”

(*Chashma' Ma'arfat*, May 1908, *Ruhani Khazain* vol. 23, p. 296).

For original text, see End Note ¹¹¹.

“The Messengers of God that come to the world, their prime purpose is to rid the world of sin and wrong and have a pure relationship with God.”

(*Chashma' Ma'arfat*, May 1908, *Ruhani Khazain* vol. 23, p. 306).

For original text, see End Note ¹¹².

“The true Messengers of God also tell about a number of unseen things of this world along with the news of the Beginning and the Hereafter. This is to prove their news of the Beginning and the Hereafter through their prophecies.”

(*Chashma' Ma'arfat*, May 1908, *Ruhani Khazain* vol. 23, p. 318).

For original text, see End Note ¹¹³.

Describing what prophethood is, the Promised Messiah^{as} writes:

“This terminology is from God that he has called the abundance of converse and commune by the name of prophethood; meaning such converse that includes frequent intimation of the unseen.”

(*Chashma’ Ma’arfat*, May 1908, *Ruhani Khazain* vol. 23, p. 341).

For original text, see End Note ¹¹⁴.

“The Holy Prophet, peace and blessings be on him, had been awarded a very special distinction inasmuch as all the perfection pertaining to prophethood had culminated in him; and secondly, that there is no law-bearing messenger after him, nor is there a prophet who would be out of the pale of his own followers. On the other hand, whosoever is blessed with verbal communication with God acquires it through his magnanimity only and he is also one of his followers and is not an independent prophet.”

(*Chashma Ma’arfat*, May 1908, *Ruhani Khazain* vol. 23, p. 380).

For original text, see End Note ¹¹⁵.

FROM MUHADDATH TO PROPHET

As early as the writing of his first book *Braheen Ahmadiyya*, God had used such words as ‘Prophet’, ‘Messenger’, ‘Apostle’, ‘Warner’ and ‘Messiah’ for Hazrat Mirza Ghulam Ahmad^{as}. In addition, God ‘*appointed*’ him and called him a ‘*Champion of God in the mantle of prophets*’. Such words and phrases pertaining to his appointment and status have been used with great frequency in his early revelations.

However, throughout this early stage in his life he explained the use of such words as ‘prophet’, ‘messenger’ and ‘apostle’ in his revelations as purely metaphorical and considered himself only a *muhaddath* in the Muslim *Ummah*. His understanding of his station was not incorrect but simply conformed to the level of spiritual station that he thought he had attained up to that point in time. During this early period, he adhered to the notion that the coming of any type of prophet would be contrary to the Holy Prophet^{sa} being the ‘*Seal of the Prophets*’. As God increased his spiritual station, gave him deeper insights into the meaning of prophethood, and also increased the frequency of intimating him about future events, he realised that the conventional station of *muhaddathiyyat* was not adequate to describe his true station. At the same time, he began

to give more weight to the words ‘prophet’ and ‘messenger’ that were used for him in God’s revelations and had long been recorded in *Braheen Ahmadiyya* published in the early 1880’s.

Such a change in perception of one’s own status is not an unusual thing. The Holy Prophet^{sa} also acted in a similar manner when his true status was revealed to him over a period of time. In the beginning, the Holy Prophet^{sa} took the message only to his immediate family and then later to his tribe, his city, the adjacent areas and eventually to nearby kingdoms and lands. Initially, he told the people not to give him preference over Moses^{as} or Abraham^{as}. Later on, however, he claimed that he had indeed been given superiority over all the prophets. Such laudatory statements in the Holy Qur’an as: “*And We have sent thee as a Messenger to mankind*” (4:80), “*And We have sent thee not but as a mercy for all peoples*” (21:108), “*Verily, you have in the Prophet of Allah an excellent model*” (33:22), “*Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets*” (33:41), and “*Allah and His angels send blessings on the Prophet*” (33:57), were intimated to the Holy Prophet^{sa} over a long period of time.

It is the revelation that imparts true knowledge and enlightenment to the individual. However, the revelatory process takes place over an extended period. The situation of the individual *before* and *after* the revelatory process is like night and day. The Holy Qur’an attests to this in verse 42:53, as follows:

“Thou didst not know what the Book was, nor what the faith. But We have made it (the revelation) a light, whereby We guide such of Our servants as We please.” (The Holy Qur’an, 42:53, Maulawi Sher Ali translation)

مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ
مَنْ نَشَاءُ مِنْ عِبَادِنَا^ط

The situation with the Promised Messiah^{as} is very similar. The initial understanding that he was a *muhaddath* and the later revelation that he was a prophet, also fits into this process of gradual enlightenment of one’s

own status. The Promised Messiah^{as} has stated several times that there is nothing contradictory in his intentions. He simply conveyed to people what he understood at the time.

With his gradual change of views—which are evident from his pre- and post-1901 writings—he realised that a contradiction of sorts existed that may confuse the readers of his books. He addresses this situation in his book *Haqiqatul Wahiy*, with respect to a specific question raised by someone on this issue:

“In the beginning, it was my belief that what correlation could I have with the Messiah^{as}, son of Mary; he is a prophet and a near-one to God. And if any aspect of my excellence became apparent, I regarded it as partial distinction. But later, when the revelations of God descended upon me like rain, I could not remain committed to that belief. I was clearly given the title of prophet but in such a way that I was a prophet from a certain perspective and a follower from another.”

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 153-154).

For original text, see End Note ¹¹⁶.

Discussing the above subject further, he writes in the same book:

“... In short, there is no real contradiction in my speech. I just follow God’s revelations. As long as I did not know from Him, I kept on saying what I actually did in the early days. **But when I learned from Him, I said the opposite.** I am a human being—I do not claim knowledge of the unseen.”

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 154).

For original text, see End Note ¹¹⁷.

In all fairness to Hazrat Mirza Ghulam Ahmad^{as} as well as to the Sunni scholars, we must note that a situation like the return of the Messiah^{as} had never occurred before in the Muslim *Ummah*. No one was truly prepared for what actually took place at the close of the nineteenth century. But then, this is exactly how such persons do appear—they literally *descend* upon the common populace, destroying many preconceived notions and ideas. The coming of Hazrat Mirza Ghulam Ahmad^{as}, therefore, was no

exception. It took everyone by surprise—to some extent including himself. While on this subject, we may point out that even the Holy Prophet Muhammad^{sa} was quite shaken at his own appointment when the Angel Gabriel had appeared unto him in the Cave of Hira. Such is the awe of these Divine appointments!

A SIMPLE CLASSIFICATION OF PROPHETS

Before we assign Hazrat Mirza Ghulam Ahmad^{as} to any particular category, let us take up the subject of classification of prophets in a systematic manner.

At the very first stage, we differentiate between real and non-real prophets, as follows:

Real (*asli* or *haqeeqi*) Prophets who truly belong to the status of prophets in the history of religions. This category will include all the prophets mentioned in the Holy Qur'an and many more that are mentioned in the Bible and the Holy Books of other religions.

Non-real (*isti'ari* or *majazi*) Prophets who are called so only in a metaphoric or figurative sense. While not being true prophets, they carry a portion of prophethood in their person in the form of limited converse with God and limited intimation of future events. Examples of such persons include *'Ulemai Ummat-e Muhammadiyya* or *muhaddathin* who are like the prophets but do not attain their full station.

The category of Real (*asli*) Prophets can be further divided into two groups, as follows:

Law-bearing (*Tashri'i*) Prophets who were given *Shari'a* (religious law) and some of whom also founded new religions. Examples include: Noah^{as}, Abraham^{as}, Moses^{as}, and Muhammad^{sa} among the Semitic people. Some Prophets of other religions (e.g.

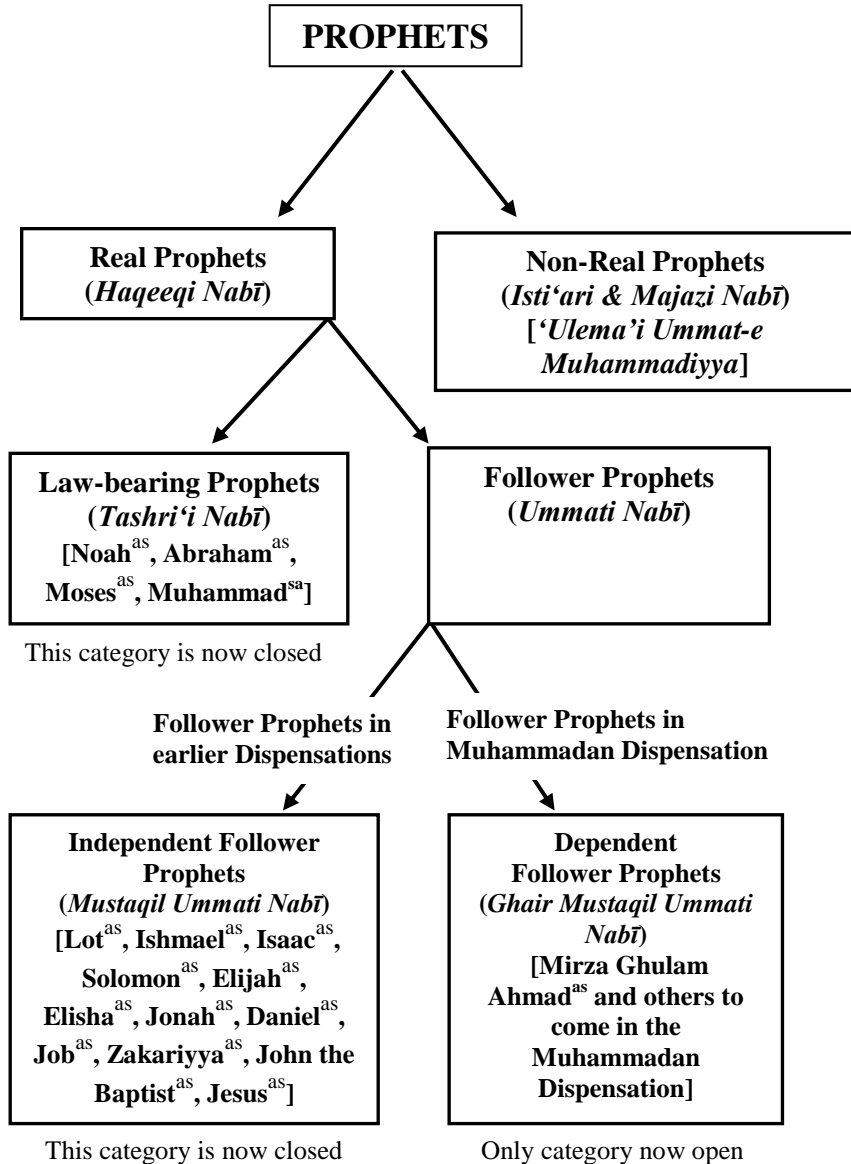
Hinduism, Buddhism, Jainism and Zoroastrianism) may also be law-bearing but little information is available to make a definitive comment.

Follower (*Ummati*) Prophets whose function was primarily to spread the teachings of their respective law-bearing prophets that preceded them. Although they did not bring any law on their own, they did occupy the station of real prophets. Prominent examples of such prophets include the non-law-bearing prophets of the Abrahamic and Mosaic Dispensations. Within the Abrahamic Dispensation, Follower Prophets include: Ishmael^{as}, Isaac^{as}, Jacob^{as}, Joseph^{as} and Lot^{as}. The three Arab Prophets—Hud^{as}, Salih^{as} and Shu‘aib^{as}—may have also followed the Law of Abraham^{as}. Within the Mosaic Dispensation, Follower Prophets appeared with great frequency and include: Aaron^{as}, Samuel^{as}, Nathan^{as}, David^{as}, Solomon^{as}, Elijah^{as}, Micaiah^{as}, Elisha^{as}, Jonah^{as}, Amos^{as}, Hosea^{as}, Isaiah^{as}, Micah^{as}, Jeremiah^{as}, Daniel^{as}, Ezekiel^{as}, Job^{as}, Ezra^{as}, Malachi^{as}, Zechariah^{as}, John the Baptist^{as} and Jesus^{as}. [It should be noted that the above are just examples since the Old Testament recognises many more prophets within the Mosaic Dispensation.]

The simple classification given above is all that existed until the time of the Promised Messiah^{as}. Among the category of true prophets, the Muslim scholars recognised only two types: Law-bearing Prophets and Follower Prophets. The Promised Messiah^{as} was the first one to make a distinction among Follower Prophets based on the fact whether their prophethood is independent or dependent. Thus, the Follower Prophets may be further divided into two categories, as follows:

Independent (*mustaqil*) Follower Prophets that gained their status directly from God and do not owe their prophethood to their respective law-bearing Prophets. Examples of such prophets include all the Follower Prophets that have come in the earlier Dispensations. The names of some of these Independent Follower Prophets have already been noted above.

CLASSIFICATION OF PROPHETS



Dependent (*ghair mustaqil*) Follower Prophets who would appear in the Muhammadan Dispensation. This category is specific only to the Muslim *Ummah* since independent prophethood is now closed after the Holy Prophet^{sa} has been called *Khataman Nabiyyin*. According to the Promised Messiah^{as}, any prophet appearing in the Muslim *Ummah* would subordinate his prophethood to that of the Holy Prophet's and would appear only as his *zill* or *Buruz*. He goes into great detail in his writings as to why such a new category of prophethood is necessary. An example of such a Dependent Follower Prophet is Hazrat Mirza Ghulam Ahmad^{as} himself or any future prophet that may appear within the Muslim *Ummah*.

See the chart on the previous page for a graphic representation of the various categories of prophets described above.

WHAT KIND OF A PROPHET WAS HE?

The very purpose of writing this book is to answer this specific question. Historically, Muslims have recognised two types of prophets: **Law-bearing Prophets** and **Follower Prophets**. Every prophet that is known to the Muslim scholars through the Holy Qur'an or the Old and New Testaments can fit into this simple classification. The Promised Messiah^{as} also agrees with this two-type classification of prophets:

“Those appointed by God fall into two categories: one who are given the Law, such as Moses^{as}, and the one who comes for the revival of the Law, such as Jesus^{as}.” (*Malfoozat* vol. 1, April 1901, p. 490, on-line edition).
For original text, see End Note ¹¹⁸.

The Promised Messiah^{as} clearly denies being a law-bearing Prophet. This leaves only the category of follower prophethood to which he could conceivably belong and the likes of which came in the Mosaic Dispensation with great frequency. However, he includes himself in a sub-category of Follower Prophethood. Comparing to the Mosaic Dispensation, he writes in *Haqiqatul Wahiy*:

“Although there were many prophets among the Children of Israel, but their prophethood was not the result of their obedience to Moses; rather it was a direct bounty from God; the obedience to Moses^{as} had little to do with it. **For this reason, they were not named like me—that they were prophets in one way and followers in another.** They were designated independent (*mustaqil*) prophets and they received the station of prophethood directly.” (*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 100, Footnote). For original text, see End Note ¹¹⁹.

While Hazrat Mirza Ghulam Ahmad^{as} indeed fits into the category of Follower Prophethood, his prophethood falls under a different sub-category of Follower Prophets not witnessed before in any previous Dispensation. We would like to state again that Hazrat Mirza Ghulam Ahmad^{as} emphasizes that his prophethood is dependent on complete obedience to the Holy Prophet Muhammad^{sa} and is in no way independent like the follower prophets of Moses^{as}.

THE PROPHETHOOD OF THE PROMISED MESSIAH^{as}

It should be noted that the sub-category of ‘Dependent Follower Prophethood’ is made necessary only because the Holy Prophet Muhammad^{sa} has been called the ‘*Seal of the Prophets*’ in the Holy Qur’an. This need was not present before his advent and the two conventional categories of prophethood—Law-bearing Prophets and Independent Follower Prophets—were quite adequate in describing the station of all the earlier known prophets who had come to mankind in every part of the world. This situation is described by the Promised Messiah^{as} himself as follows:

“The term ‘prophet’ used to be employed for independent (*mustaqil*) prophets. Now, after the Seal of the Prophets, this independent

(*mustaqil*) prophethood simply does not exist.... This verse³¹ stops the coming of independent (*mustaqil*) prophets. However, this thing increases the stature of the Holy Prophet^{sa} that a person from his own community and with his blessing attains that station that was once achieved by independent (*mustaqil*) prophets.”

(*Malfoozat*, February 15, 1903, vol. 5, p. 115 book form; vol. 3, p. 96 on-line edition). For original text, see End Note ¹²⁰.

Many earlier Muslim scholars—such as Mohaiuddin ibn al-‘Arabi, Mulla ‘Ali Qari, Jalaluddin Rumi, Ahmad Sirhindi, and Shah Waliullah—had only closed the door of law-bearing prophets after the coming of the Holy Prophet Muhammad^{sa} as the *Seal of the Prophets*. The coming of a non-law-bearing prophet was allowed according to the above-mentioned scholars; they never raised the issue of the new prophet being independent or dependent. It is the *Seal of the Propohets*^{sa} who closes the door of such non-law-bearing prophethood that has even the slightest hint of independence in it. Only those ‘*prophets*’ can come now who do not claim a prophethood that is something other than the prophethood of the Holy Prophet^{sa} himself. This is a fine but very important point that has never been raised in the past.

Until his very last writing, Hazrat Mirza Ghulam Ahmad^{as} strongly adhered to the notion that his own prophethood was only ‘non-law-bearing’, ‘dependent’, ‘by *zilliyyat*’ and ‘through *Buruz*’. Every time he admitted to being a ‘prophet’, he clearly meant it to be in the above sense. He recognised the fact that God had frequently addressed him as ‘prophet’ and ‘messenger’ in his many revelations, but he continued to maintain that it was not in the sense of an independent (*mustaqil*) nature.

Very interestingly, his notion of prophethood as it applies to him has certain similarities with the notion of ‘*muhaddathiyyat*’ that has existed in the Muslim community and to which he clearly subscribed until the year 1901. The station of ‘*muhaddathiyyat*’ does include the ability to converse with God and even the intimation of future events (see *Tauzeeh Maram*,

³¹ Referring to verse 33:41 of Surah *al-Ahzab* in which the Holy Prophet^{sa} is called ‘Seal of the Prophets’.

1891, p.59-60). However, he found the status of ‘*muhaddathiyyat*’ inadequate to properly explain his own station. He does not seem to reject the station of ‘*muhaddathiyyat*’ for his own person but questions its adequacy in explaining his status fully—considering the profusion with which he was receiving God’s revelations and the frequency with which he was being given intimation of the unseen.

We should also note that the definition for future prophets has completely changed since the coming of the Holy Prophet^{sa} as the *Seal of the Prophets*. The same word ‘prophet’, that has been used in the Holy Qur’an innumerable times, has changed its application when used for any future prophet. And herein lies the reason for much of the confusion on this subject. The Sunni Muslims are quite correct when they say that no prophet—in the sense that the word has been used for all earlier prophets—can come after the Holy Prophet Muhammad^{sa}. This is because all earlier prophets were independently appointed (*mustaqil nabi*), be they law-bearing (*tashri’i*) Prophets or Follower (*ummati*) Prophets. Thus, in the sense that the word has been used historically, no future prophet can come indeed. The concept of *ghair mustaqil nabuwwat* (dependent prophethood) is introduced by the advent of the Holy Prophet^{sa} and the actual realisation of this form of obedient prophethood is found, first time, in the person of the Promised Messiah^{as}.

HIS PROPHETHOOD SHOULD BE QUALIFIED³²

While he clearly believed that his own station was indeed higher than that of the traditional ‘*muhaddath*’ in the Islamic community, he always qualified the use of the word ‘prophet’ when applied to his own person. Reading his books, one gets the impression that whenever the word ‘prophet’ has been used by him for his own person, it MUST be taken in the sense of a ‘Non-law-bearing Prophet’ and ‘Dependent Prophet’ **as well as** a ‘Prophet by *zilliyyat*’ and a ‘Prophet through *Buruz*’.

³² Webster’s New World Dictionary, Third College Edition, 1988, defines the word “qualified” as: “to describe by giving the qualities or characteristics of”)

The Promised Messiah^{as} writes that from now on, no Independent (*mustaqil*) Prophet can appear since he cannot be an *Ummati* (follower) in the true sense of the meaning. After mentioning that he is a *zilli* Prophet, he writes:

“No one should be deceived by the word ‘prophet’ here. I have written time and again that this prophethood is not what is known as Independent Prophethood (*mustaqil nabuwwat*) for **no Independent (*mustaqil*) Prophet can be called *Ummati* (follower). But I am an *Ummati***. Therefore, it is just an honorary title from God which is obtained through the obedience of the Holy Prophet^{sa} so that resemblance with Jesus^{as} is completed.”
(*Zameema Braheen Ahmadiyya* part 5, late 1905, *Ruhani Khazain* vol. 21, p. 360, Footnote). For original text, see End Note ¹²¹.

After the coming of the Holy Prophet^{sa}, the meaning of prophethood has changed substantially, thereby necessitating the need for a third type to be recognised. All future prophets now would be completely ‘dependent’ upon the prophethood of the Holy Prophet^{sa}, and would be regarded as prophets only in the sense that they ‘reflect’ or ‘represent’ the prophethood of the Holy Prophet^{sa} himself.

It is very important to note that nowhere in his writings does the Promised Messiah^{as} call himself simply an *Ummati Nabī* or “Follower Prophet”. The term is widely used and understood by Muslim scholars. The Promised Messiah^{as} calls himself “a Prophet on one hand and an *Ummati* (follower) on the other hand”. However, he never ever combines the two together and use the simple term “Follower Prophet” for himself. The reason for this is that all the Follower Prophets that had come before him had gained their station “independently” of their law-bearing prophets and to identify with their category—without additional qualification—may be misleading. Thus, for us to simply say that Hazrat Mirza Ghulam Ahmad^{as} was a Follower Prophet—without qualifying the title further—would be misleading as well. He clarifies this point in his own words in *Haqiqatul Wahiy*:

“I **cannot be called simply a ‘Prophet’**. Instead, I am a ‘prophet from a certain perspective and a ‘follower’ from another perspective. My prophethood is the *zill* (shadow) of the Holy Prophet^{sa} and not a real³³ one. For this reason, in the Hadith and in my revelation, just as I am named a ‘prophet’, I am also named a ‘follower’ so that it is known that I have achieved every excellence through the obedience and medium of the Holy Prophet^{sa}.”

(*Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 154, Footnote).

For original text, see End Note ¹²².

The fact that the Promised Messiah^{as} places himself in a sub-category of Follower Prophethood is also evident from the following excerpt from *Malfoozat*:

“Muhaiuddin ibn al-‘Arabi writes that law-bearing prophethood is not permitted but the other³⁴ one is permitted. But my own belief is that the door to all kinds of prophethood is closed; only that prophethood is allowed that is obtained by reflection from the Holy Prophet^{sa}.”

(*Malfoozat*, April 15, 1903, vol. 5, p. 351-352 book form; vol. 3, p. 254 on-line edition). For original text, see End Note ¹²³.

Thus, the only terms that the Promised Messiah^{as} uses for himself include:

- *Ghair Mustaqil Nabī* (Dependent Prophet),
- *Zilli Nabī* (Prophet by Representation),
- *Buruzi Nabī* (Prophet through *Buruz* or manifestation of the Holy Prophet^{sa}).

³³ From the word ‘real’ (*asli*) in the above context, the Promised Messiah^{as} means ‘independent’.

³⁴ The ‘other’ type would mean ‘Follower Prophethood’ the like of which had existed in the Mosaic Dispensation.

The Promised Messiah^{as} has warned people not to use just the word “Prophet” for himself. With several types of prophets, the word can be misconstrued and misunderstood. We could conceivably call him a ‘Follower Prophet in the Muhammadan Dispensation’ or a ‘Dependent Prophet in the Muhammadan Dispensation’. Alternatively, we could call him a ‘*Zilli Nabī*’ or ‘*Buruzi Nabī*’. All the above titles are self explanatory and also fully descriptive of his true station and thus not liable to cause confusion.

The Sunni scholars of today recognise *muhaddathiyyat* as the highest spiritual station achievable by anyone after the coming of the ‘*Seal of the Prophets*’. Hazrat Mirza Ghulam Ahmad^{as} recognises a somewhat higher station by the title of *ghair mustaqil Zilli or Buruzi Nabuwwat* or ‘Dependent Prophethood by Representation or *Buruz*’.

While the definition of ‘Dependent Prophethood’ as suggested by Hazrat Mirza Ghulam Ahmad^{as} makes it a notch higher than *muhaddathiyyat* as a spiritual station in the Muslim *Ummah*, it is well within the limitations imposed by the Qur’anic concept of the Holy Prophet^{sa} being *Khataman Nabiyyin* or the ‘Seal of the Prophets’.

When an objection was raised against him that sometimes he negates being a prophet and sometimes he claims being a prophet, the Promised Messiah^{as} answered:

“Whenever I use the word ‘prophet’ for myself, I only take that meaning which is not contrary to the sealing of prophethood; and whenever I deny it, I do it on the basis of meanings which are contrary to the sealing of prophethood.”

(*Malfoozat*, April 26, 1903, vol. 5, p. 382 book form; vol. 3, p. 275 on-line edition). For original text, see End Note ¹²⁴.

In his 2008 article in the *Ahmadiyya Gazette USA*, Saad Ahmad notes: “Promised Messiah^{as} went to great lengths in describing his prophethood, so why should we look for one-liners to describe it? Just like the Holy Prophet’s prophethood was unique, similarly the prophethood of his Messiah is unique.”

We must admit that the issue of the prophethood of Hazrat Mirza Ghulam Ahmad^{as} is indeed complex, requiring considerable explanation. Unlike earlier prophets, who could have easily answered with a ‘Yes’ to the question whether they were Prophets of God, Hazrat Mirza Ghulam Ahmad^{as} had to *explain* and *qualify* his ‘prophethood’. He could not answer with a simple ‘Yes’ or ‘No’ whether he was a Prophet. This is so, because so many different things are understood by many people today by the word ‘prophet’. To some it means that a new religion is being founded. Hazrat Mirza Ghulam Ahmad^{as} clearly does not fall in this category. To some it means that a new religious Law is being introduced. Hazrat Mirza Ghulam Ahmad^{as} was not a prophet in this sense, too. To some it means a Follower Prophet who has been independently appointed by God to follow an earlier Law—like Jonah^{as}, Job^{as}, John the Baptist^{as} and Jesus^{as}. Again, Hazrat Mirza Ghulam Ahmad^{as} was not a prophet in that sense. To some—including the many eminent scholars of Islam—prophethood is simply a state in which a person’s converse with God and intimation of future events reaches an extremely high degree. In this sense of the word, Hazrat Mirza Ghulam Ahmad^{as} was indeed a prophet. To some—again including a vast majority of ancient Muslim scholars—a person can clean and polish his heart to such an extent that it becomes a mirror in which the beautiful image of the Holy Prophet’s own prophethood is reflected. In this sense, too, Hazrat Mirza Ghulam Ahmad^{as} was a prophet. To some—including many earlier Muslim scholars—a person can indeed reach such a level of morality and spirituality that he is allowed to occupy the station of prophethood as an extension of the office of his master. Again, in this limited sense, Hazrat Mirza Ghulam Ahmad^{as} was a prophet through *zilliyyat*. To some a manifestation of a past prophet can appear in the world and claim a station of prophethood through *Buruz*. In this sense, too, Hazrat Mirza Ghulam Ahmad^{as} was a prophet.

BURUZ OF MUHAMMAD^{sa} and JESUS^{as}

When considering the status of Hazrat Mirza Ghulam Ahmad^{as}, it is important to note that he is not only a prophet because he represents the

second coming of Jesus^{as}, son of Mary, but because he also represents the Holy Prophet^{sa} as being his *Buruz*. According to the views held by many Companions of the Promised Messiah^{as}, his status is much higher as the Promised Mahdi than as the Promised Messiah.

A MATTER OF SEMANTICS

He states several times in his writings and speeches that the difference between his viewpoint and the one held by the Sunni scholars was only based on semantics.³⁵

The Sunnis do recognise the attributes of prophethood in the person of a *muhaddath* or a *wali* but refrain from actually using the word ‘prophet’ for him. The Ahmadi Muslims, on the other hand, feel that the use of the word ‘prophet’ in the case of Hazrat Mirza Ghulam Ahmad^{as} is justified due to the frequent converse and extensive intimation of the unseen—as long as it is clearly understood that his prophethood is not independent of, or in competition to, the prophethood of the Holy Prophet^{sa} himself.

Does this mean that the *muhaddath* of the Sunnis and the ‘*dependent prophet*’ of the Ahmadi Muslims is exactly the same thing? According to the Ahmadi Muslims, it is not quite so. The Promised Messiah^{as} himself regards the station of a *muhaddath* as less than that of a prophet:

“God has created the position of *muhaddath* as an intermediate station between the prophets and the *Ummah*.”

(*Izala Auham*, part 2, *Ruhani Khazain*, vol. 3, p. 407)

The Ahmadi Muslims also recognise the station of *muhaddathiyyat* in the Islamic *Ummah* but maintain that until the time of Hazrat Mirza Ghulam Ahmad^{as}, no one had appeared who deserved to be called a

³⁵ *Haqiqatul Wahiy*, May 1907, *Ruhani Khazain* vol. 22, p. 637 Footnote.
Malfoozat, Feb. 1908, vol. 5, p. 447 on-line edition.
Chashma Ma'arfat, May 1908, *Ruhani Khazain*, vol. 23, p. 189.
Malfoozat, May 1, 1908, vol. 5, p. 555 on-line edition.

‘*dependent prophet*’. It is true that the word ‘*nabī*’ had indeed been used in the revelations of some earlier saints in the Muslim *Ummah*, but they never implied a status higher than that of a conventional *muhaddath*. Hazrat Mirza Ghulam Ahmad^{as}, on the other hand, clearly claimed a higher status based on God’s revelations. Thus, while no ‘*dependent prophet*’ had indeed appeared in the Muslim community between the times of the Holy Prophet^{sa} and that of Hazrat Mirza Ghulam Ahmad^{as}, the door to such prophethood does remain open for the Prophet’s followers. Such ‘*dependent prophets*’ could indeed arise in the future.

LEADER OF THE AGE

Hazrat Mirza Ghulam Ahmad^{as} made several claims in his life. He claimed to be a *muhaddath* in the Muslim *Ummah*; he claimed to be the *mujaddid* (Reformer) of the fourteenth century of Islam; he claimed to be the second coming of the Messiah, Jesus^{as}, son of Mary; he claimed to be the Mahdi promised to appear in the latter days of Islam; and, finally, he claimed to be a Dependent Prophet in the Muhammadan Dispensation. So, a question naturally arises as to which of his claims carries the highest status by which we should refer to him. Obviously, being a *muhaddath*, or even *mujaddid*, cannot be the highest rank as there have been several such persons over the past centuries. The Promised Messiah^{as} settles this question himself in his book *Zarooratul Imam*, where he writes:

“Note that the term *Imamuz-Zamaan* (Leader of the Age) includes prophet, messenger, *muhaddath*, *mujaddid* — all of them.”

(*Zarooratul Imam*, Sep. 1897, *Ruhani Khazain* vol. 13, p. 495).

For original text, see End Note ¹²⁵.

BELIEF THAT PROPHETHOOD IS OPEN

Much has been written on the subject of prophets appearing within the Muslim *Ummah*. From a purely theological viewpoint, prophethood appears to be open to the followers of the Holy Prophet^{sa}. This is supported by the Holy Qur’an, the Hadith of the Holy Prophet

Muhammad^{sa} and the extensive writings of well-known Islamic scholars during the past fourteen centuries. There are several books—mentioned in the Bibliography—that shed light on this subject. The Promised Messiah^{as} strongly advocated the continuity of prophethood within the Muslim *Ummah* but added certain limitations to the function, station and kind of the new prophet to appear.

He strictly and clearly adhered to the popular Muslim belief that no law-bearing prophet could now appear in the world after the Holy Prophet^{sa}. He has denied being a law-bearing prophet so many times that there should not be any confusion on this point at all.

While denying the coming of any law-bearing prophets within the Muslim *Ummah*, he agreed with most ancient Muslim scholars in their belief that every possible kind and nature of prophethood was not closed. According to him, only that prophethood was closed after the Holy Prophet^{sa} that called for a *mustaqil* or independent status. He goes to great lengths as to what the independent status means and as to how new prophets could now appear in the Muhammadan Dispensation.

In this context, he states in *Malfoozat*:

“The existence of God is proved through His signs. It is for this reason that saints are sent. It is written in the *Mathnavi*³⁶:

آن نبی وقت باشد اے مرید

“O disciple, he shall be the prophet of the time.”

“Mohaiuddin ibn al-‘Arabi has also written the same thing. Hazrat Mujaddid³⁷ has also expressed a similar belief. So, would you call all of them as disbelievers? Remember that the system of prophethood shall continue until the Day of Judgment.”

³⁶ *Mathnavi* is the collection of some six books of poetry by Jalaluddin Rumi (1207-1273) that amount to about fifty-thousand lines.

³⁷ Referring to Mujaddid Alif Thani, Imam Ahmad Sirhindi (1564-1624), who is considered the Mujaddid (Reformer) of the second millennium in Islam.

(*Malfoozat*, May 25, 1908, vol. 10, p. 451 book form; vol. 5, p. 689 on-line edition). For original text, see End Note ¹²⁶.

DOES HIS COMING LOWER THE STATUS OF THE HOLY PROPHET^{sa}?

Many Sunni scholars hold the view that the coming of another prophet—in whatever sense of the word—lowers the high status of the Holy Prophet^{sa}. The Promised Messiah^{as} has replied to this perception time and again that the acceptance of a Dependent Prophet in the Muslim *Ummah* in fact raises the status of the Holy Prophet^{sa} as he would now be considered not only a Prophet himself but also a prophet *maker*—one whose spiritual prowess and teachings allow the members of his community to rise to the level of prophets, though always remaining subservient to him.

It is absolutely and totally unthinkable for the members of the Ahmadiyya Muslim Community to render even an iota of disrespect towards the person of the Holy Prophet^{sa}, or to lower his status from being the *Seal of the Prophets*, or to believe or do anything else that, in any form whatsoever, would amount to reducing his high station. Ahmadi Muslims have accepted Hazrat Mirza Ghulam Ahmad^{as} as the Promised Messiah^{as} and a Dependent Prophet because he has clearly subordinated his own station to the prophethood of Muhammad^{sa} and assumed this title by extension and by reflection only. Otherwise, in the words of the Promised Messiah^{as} himself, what prophet is there who can come after the Holy Prophet Muhammad^{sa}!

EPILOGUE

The prophecy regarding the return of Jesus^{as} did not exist in the Muslim *Ummah* merely as a triviality. The reason so many Ahadith exist about the coming of the Promised Messiah^{as} is because his advent is indeed very significant within the Muslim community as well as for the world at large. Great springs of spiritual knowledge are there for tasting if only one will set aside prejudices and verify the truth. People such as the Promised Messiah^{as} do not appear every day, and it is indeed a great loss for anyone not to recognise a person like him simply because of some misunderstanding.

While some Muslims feel justified in view of the repeated admonition by the Holy Prophet^{sa} on remaining united and the watching out for false prophets, it would be a great tragedy if these very safety measures, in fact, got in the way of accepting one about whom the Holy Prophet^{sa} had said: ‘If you see him, give him my *salaam*’.

Men of God do not come in this world to divide but to unite. They form growing communities to gather the faithful sheep under one flock. Thus, when Hazrat Mirza Ghulam Ahmad^{as} laid the foundation of the Ahmadiyya Muslim Community and, in a way, separated himself from mainstream Muslims, he did this only to identify the flock of sheep that recognised him as the shepherd of the Latter Days.

Despite the fact that we have gone to considerable length in identifying and explaining the most controversial issue between other Muslims and Ahmadi Muslims, the real answer to the debate does not lie in lawyer-like arguments but in assessing the character of Hazrat Mirza Ghulam Ahmad^{as} himself.

God has not sent any prophet in this world except that he is opposed, often by mighty enemies. In this respect, even if the original Jesus^{as}, son of Mary, had come down from the skies, there would have been men who would have opposed him. Thus, it is largely the responsibility of other Muslims themselves to determine whether they are opposing someone like Musailma the Liar or a true and honest latter-day Messiah. Any error in this determination can be very costly!

A careful and unbiased reading of the writings of Hazrat Mirza Ghulam Ahmad^{as} would clearly indicate to any honest mind that he was neither false nor a pretender. False and pretentious people do not spend their entire life in prayers and weeping for the sake of their people; they do not produce voluminous writings to bring people closer to God; and they definitely do not sacrifice all their worldly pleasure and enjoyment. No, the only emotion that can possibly drive such men of God is the desire that God may be pleased with them. For the pleasure of God, such men would indeed suffer all humiliation and ridicule, sacrifice their possessions and belongings, and weep and cry in anguish and pain for the guidance of the people unto whom they are sent.

Ahmadi Muslims are not a separate creation. They are everyday people—many from the Sunni community—who have verified the truth of Hazrat Mirza Ghulam Ahmad^{as} and have finally accepted him in the capacity of the latter day Messiah^{as} and Leader of the Age. They do not lead a life of pleasure, vanity, boasting, or worldly enjoyment. If anything, the acceptance of Hazrat Mirza Ghulam Ahmad^{as} has in fact restricted their indulgence in worldly pleasures and taken a toll on their financial assets. However, they are happy for this exchange—in fact overjoyed. And herein lies the real truth of what they have accepted.

In the spirit of the times, the time has come to set aside petty rivalries and differences and work together for the greater cause of Islam. The coming of the latter-day Messiah^{as} marks the beginning of the revival of Islam—the revival that is going to take place in the hearts and minds of men and not necessarily in their governments and kingdoms. Like his predecessor, Jesus^{as}, son of Mary, who came to establish the ‘Kingdom of God’, the latter-day Messiah, too, has come to establish the spiritual kingdom of God and not physical superiority of nations. Many indeed rejected the fulfilment of the earlier prophecy regarding the first Messiah (Jesus^{as}), and many still expect his latter-day counterpart to descend in physical glory. People missed the allegory of the Old Testament and people are still missing the allegory in the Holy Qur’an and Hadith!

TIMELINE OF IMPORTANT VIEWPOINTS

1891: In <i>Izala Auham</i> , Part 2, page 478, he writes that the prophethood of the Promised Messiah shall be limited to the meaning of muhaddathiyyat.
1891: In <i>Izala Auham</i> , Part 2, page 511, he writes: “The Holy Qur’an does not allow the coming of any Messenger after the Seal of the Prophets whether he is a new Messenger or an earlier one.”
1891: In <i>Izala Auham</i> , Part 2, page 514) he writes: God has sent me as an appointed one
Dec. 1891: In <i>Aaasmani Faisla</i> , page 333, he writes that God has called him a Warner in his revelations
Jan. 1891: In <i>Maktoobat Ahmad</i> , vol. 1, page 356, he writes that he has been claiming revelation of walayat and revelation of muhaddathiyyat.
1893: In <i>Barakat-ud Du’a</i> , page 20, he writes with reference to muhaddath: “And he is given everything that is bestowed upon the prophet except prophethood.”
1893: In <i>Shahadat-ul Qur’an</i> , pages 323-324, he explains the status of messengers as: “messengers mean those that are sent, be they messengers or prophets or muhaddathin.” He further adds: “... since no prophets can come after him (Seal of the Prophets), therefore, muhaddathin are appointed in the place of prophets in this dispensation.”
1893: In <i>Shahadat-ul Qur’an</i> , pages 356, he compares the Mosaic Dispensation with the Muhammadan Dispensation and notes that “... the only difference is that at that time prophets came for the support of the Mosaic faith while for the present one, muhaddathin come.”
1893: Another revelation refers to him being made Messiah, son of Mary
1895: In <i>Sat Bachan</i> , page 182, the Promised Messiah first introduces the concept of <i>Buruz</i> : “The Buruz that is accepted by the Sufis is that sometimes the spirits of past pious ones that have an affinity with them, come to the world. The (living) spirit not only has accordance with the other one but also obtains blessings from it. And its appearance is considered just as the appearance of the (past) one. This is called Buruz in the terminology of the Mystics.”
1896: In <i>Anjaam Atham</i> , pages 27-28, he writes: “With respect to the Promised Messiah—who is called ‘prophet of God’ by the Holy Prophet^{sa} in Sahih Muslim and other books. It is used in the same figurative sense, which is a common and accepted idiom in the books of the mystics.”
Jan. 1, 1899: In <i>Malfoozat</i> , volume 1, page 189, he writes with respect to the title <i>Khataman Nabiyyin</i> : “... the obvious meaning of Khataman Nabiyyin is that the affairs of prophethood from the time of Adam^{as} to the Holy Prophet^{sa} have been completed. The second meaning is that the excellences of prophethood have been completed on the Holy Prophet^{sa}.”

1899: In <i>Ayyamus Sulh</i> , page 309, he writes: “... word ‘ prophet ’ has been used for the Promised Messiah—but in the metaphoric and figurative sense . This is the reason such words have been used for me by God as in <i>Braheen Ahmadiyya</i> .”
1899: In <i>Ayyamus Sulh</i> , page 411, answers to a remark that the like of a prophet must be a prophet in the following words: “ The entire Ummah agrees on this fact that a non-prophet can be a proxy for a prophet as his Buruz . This is the meaning of the Hadith ‘ <i>The scholars of my Ummah are like the prophets of Bani Israil</i> ’.”
April 11, 1900: In <i>Khutba Ilhamiyya</i> , page 69-70, he calls himself a saint: “And I am at the station of closing the sainthood, just as our leader, the elect, was at the station of closing the prophethood. Indeed, he is the ‘Seal of the Prophets’ and I am the ‘Seal of the Saints’.”
May 25, 1900: In a poster announcement he refers to a revelation that states: “And say, ‘O people! I am a Messenger of Allah unto you all’.”
1901: In <i>Aik Ghalati ka Izala</i> , page 4, he defines for himself the concept of <i>Zilli Nabuwwat</i> : “... all the doors leading to prophethood have been closed except the door of Sīrat-e-Siddīqī, which is losing oneself in the Holy Prophet^{sa}. Thus, he who comes to God through this door is clad, by way of Zill, in the same mantle of prophethood which is the mantle of the prophethood of Muhammad^{sa} .”
1901: In <i>Aik Ghalati ka Izala</i> , page 5-6, he explains the meaning of the word ‘Nabī’: “... the literal meaning of Nabī is one who discloses the unseen after having been informed by God . Therefore, the title of <i>Nabī</i> would be justified wherever this connotation would apply....”
1901: In <i>Aik Ghalati ka Izala</i> , page 6, he explains the meaning of the word ‘rasūl’: “Likewise, anyone who is ‘sent’ by God will be called Rasūl . The only difference is that, after our Holy Prophet ^{sa} till the end of days, there cannot be any <i>Nabī</i> who is granted a new <i>shari‘a</i> ...”
1901: In <i>Aik Ghalati ka Izala</i> , page 6-7, he further elaborates the concept of <i>Zilli Nabuwwat</i> : “ After our Holy Prophet^{sa}, till the end of days, there cannot be any Nabī who is granted a new shari‘a. Nor can anyone be granted the title Nabuwwat unless it is through the Holy Prophet^{sa}, and unless a person has arrived at such a stage of complete devotion to him that he too is named Muhammad and Ahmad in heaven.... ”
1901: In <i>Aik Ghalati ka Izala</i> , page 8-9, he questions the applicability of the word ‘muhaddath’ to one who receives extensive knowledge of the unseen from God: “ If one who is bestowed knowledge of the unseen by God Almighty cannot be given the title of Prophet, then tell me what else should he be called? If you say that he should be called <i>Muhaddath</i> , I would counter that no lexicon attributes to <i>Tahdīth</i> the connotation of disclosure of the unseen, while <i>Nabuwwat</i> means the disclosure of the unseen....”
1901: In <i>Aik Ghalati ka Izala</i> , page 9, he makes a difference between a law-bearing prophet and a non-law-bearing prophet. At the same time he argues that he cannot deny the title of Nabī and Rasūl used by God for him: “ A Prophet is not necessarily a law-

bearer, but prophethood is a Divine gift through which matters of the unseen are revealed. Since I have myself witnessed the clear fulfilment of about a hundred and fifty Divine prophecies, how can I deny for myself the title of *Nabī* or *Rasūl*? Since God has Himself bestowed these titles upon me, why should I forsake them for fear of anyone else?”

1901: In *Aik Ghalati ka Izala*, page 10, he clarifies his station as a prophet: **“Wherever I have denied being a Prophet or Messenger, it has only been in the sense that I have not brought an independent law nor am I an independent Prophet.”**

1901: In *Aik Ghalati ka Izala*, page 10-11, he explains how the station of *Zilli Nabuwwat* applies to his own person: “... **despite being addressed as *Nabī* and *Rasūl*, I have been informed by God that this bounty has not descended upon me directly.** There is a holy being in heaven whose spiritual grace is with me and he is Muhammad, the Chosen One^{sa}. **It is on the basis of this relationship, and by merging myself in him, and by receiving his names—Muhammad and Ahmad—that I am a *Rasūl* as well as *Nabī*** which, in other words, means that I have been commissioned by God and I receive knowledge of the unseen from Him.”

1901: In *Aik Ghalati ka Izala*, page 13, the Promised Messiah^{as} describes his own relationship with the Holy Prophet^{sa}: **“Since I am the Holy Prophet by way of *Buruz*, and all his perfections and excellences, including his prophethood, are reflected in the mirror of my *Zilliyyat*,** where then is the person who claimed to be an independent prophet?”

1901: In *Aik Ghalati ka Izala*, page 17, the Promised Messiah^{as} states the possibility of more Buruzes of the Holy Prophet^{sa} appearing in the world in the future: **“the Holy Prophet^{sa}, not once, but even a thousand times, may by way of *Buruz* proclaim his prophethood with all its splendour and perfection.”**

1901: In *Aik Ghalati ka Izala*, page 20-21, the Promised Messiah^{as} reiterates his prophethood through *Buruz*: **““It is only by way of *Buruz* that I have been made a Prophet and a Messenger, and it is on this very basis that Allah has repeatedly named me His Prophet and His Messenger, but only by way of *Buruz*.** My own self comes nowhere in between, rather it all belongs to Muhammad Mustafa^{sa}. Thus it is that I have been called Muhammad and Ahmad.”

1902: In *Nuzoolul Masih*, page 381, he explains his status further: “I am not a messenger or a prophet in the sense of a new Law or a new claim or a new name. **And I am a messenger and a prophet—that is, in the sense of perfect *Zilliyyat*.** I am that mirror in which the face and prophethood of Muhammad^{sa} is reflected perfectly.”

1902: In *Kashti Nuh*, Page 15-16, the Promised Messiah^{as} states that future prophethoods are only possible through *Buruz*: **“Now there is no prophet after him except one who is clothed in the garment of Muhammadiyyat by way of *Buruz*.”**

Feb. 15, 1903: In *Malfoozat*, volume 3, page 96, the Promised Messiah^{as} explains that future prophets shall be *ghair mustaqil* (non-independent): **“The term ‘prophet’ used to be employed for independent (*mustaqil*) prophets. Now, after the Seal of the**

Prophets, this independent (<i>mustaqil</i>) prophethood simply does not exist....”
Apr. 15, 1903: In <i>Malfoozat</i> , volume 3, page 254, Footnote, the Promised Messiah ^{as} further restricts the future prophethoods to ones by way of reflection only: “Mohaiuddin ibn al-‘Arabi writes that law-bearing prophethood is not allowed but the other is allowed. But my own faith is this that the door of every kind of prophethood is closed. Only that prophethood is allowed that is by reflection of the Holy Prophet^{sa}.”
1903: In <i>Tadhkiratul Shahadatain</i> , pages 45-46, he writes: “the prophethood of the Promised Messiah is by way of <i>Zill</i> since he has deserved this title through the grace of the Prophet^{sa} by being his perfect <i>Buruz</i>.”
1905: In <i>Braheen Ahmadiyya</i> , Part 5, pages 351-352, he mentions the types of prophethood that are closed or open: “Only the door of that prophethood is closed that contains commandments of a new Law, or claims something that is other than the obedience to the Holy Prophet^{sa}.” He further states: “But such a person—whom God calls in His revelations a follower on one hand and a prophet on the other—such a claim is not counter to the commands of the Holy Qur’an. This is so, because being a follower, such prophethood is in fact a <i>Zill</i> of the prophethood of the Holy Prophet ^{sa} , and not independent (<i>mustaqil</i>) prophethood. ”
1905: In <i>Zameema Braheen Ahmadiyya</i> , Part 5, pages 360, the Promised Messiah ^{as} asserts that no Independent prophet can truly be an <i>Ummati</i> : “I have written time and again that this prophethood is not what is known as Independent Prophethood (<i>mustaqil nabuwwat</i>) for no Independent (<i>mustaqil</i>) Prophet can be called <i>Ummati</i> (follower). But I am an <i>Ummati</i>. Therefore, it is just an honorary title from God which is obtained through the obedience of the Holy Prophet ^{sa} .”
1906: In <i>Tajalliyat Ilahi</i> , page 411-412, he further asserts his prophethood to be through representation (<i>zill</i>): “And my prophethood—meaning converse with God—is the <i>Zill</i> of the prophethood of the Holy Prophet^{sa}. Other than this, my prophethood amounts to nothing. It is that very Muhammadan prophethood that has manifested in me.”
1907: In <i>Haqiqatul Wahiy</i> , page 100, Footnote, the Promised Messiah ^{as} makes a difference between him being a Follower Prophet in the Muhammadan Dispensation and the Follower Prophets of the Mosaic Dispensation: “Although there were many prophets among the Children of Israel, but their prophethood was not the result of their obedience to Moses; rather it was a direct bounty from God; the obedience to Moses had little to do with it. For this reason, they were not named like me—that they were prophets in one way and followers in another. They were designated independent (<i>mustaqil</i>) prophets and they received the station of prophethood directly.”
1907: In <i>Haqiqatul Wahiy</i> , page 154, the Promised Messiah ^{as} addresses the apparent contradiction in his earlier and later pronouncements: “... In short, there is no real contradiction in my speech. I just follow God’s revelations. As long as I did not know from Him, I kept on saying what I actually did in the early days. But when I learned

<p>from Him, I said the opposite. I am a human being—I do not claim knowledge of the unseen.”</p>
<p>1907: In <i>Haqiqatul Wahiy</i>, page 154, Footnote, he states that just the word ‘prophet’ should not be used for him: “I cannot be called just ‘prophet’—in fact a ‘prophet’ in one way and a ‘follower’ in another. My prophethood is the Zill of the Holy Prophet^{sa}, and not a real prophethood....”</p>
<p>1907: In <i>Al-Istifta’</i>, <i>Haqiqatul Wahiy</i>, page 643, he emphasizes that his prophethood is of the Zilli type: “And our Prophet is the Seal of the Prophets, and there can be no prophet after him except him who acquires his light through him and is his manifestation through his Zill.”</p>
<p>Feb. 1908: In <i>Malfoozat</i>, volume 5, page 447, he clearly admits his station and attributes the confusion to semantics: “We claim to be Nabī and Rasūl. In fact it is a dispute based on semantics.”</p>
<p>May 1908: In <i>Chashma Ma’arfat</i>, page 189, the Promised Messiah^{as} emphasises the fact that much of the difference in the perception of his prophethood is simply related to semantics: “The difference between us and the other Muslims is only in verbal semantic. This is, that we call those converse from God that consist of prophecies by the name of prophethood, and the person who is given these prophecies by revelation—so much that there is no like of his in his time—by the name of prophet. This is so, because a prophet is he who gives frequent intimation of the future based on God’s revelation. But the other Muslims believe in God’s converse but, due to their ignorance, do not call such converse that are comprised of frequent prophecies by the name of prophethood. While in fact, prophethood is the prophesying of the future based on revelation. And we all agree that the Law is closed after the Holy Qur’an and only mubasharat—meaning prophecies—are left.”</p>
<p>May 1908: In <i>Chashma Ma’arfat</i>, page 340, he mentions the type of prophethood that is still open: “But one kind of prophethood has not ceased—meaning the prophethood that is obtained with his perfect following and which obtains light from his lamp. This has not ceased since it is the prophethood of Muhammad^{sa}—meaning it is his Zill—and is through him, and is his manifestation, and is through his grace.”</p>
<p>May 1908: In <i>Chashma Ma’arfat</i>, page 340, Footnote, he reiterates that his prophethood is through Zill: “It is in this manner that God has called me a prophet— that the prophethood of Muhammad^{sa} is reflected in the mirror of my person. I have been called such only by way of Zill, and not in reality ...”</p>
<p>May 1908: In <i>Chashma Ma’arfat</i>, page 341, the Promised Messiah^{as} defines as to what prophethood really is: “This terminology is from God that he has called the abundance of converse and commune by the name of prophethood; meaning such converse that includes frequent intimation of the unseen.”</p>

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END NOTES

1

يَا أَحْمَدُ بَارَكَ اللَّهُ نِيكَ - هـ
قُلْ إِنِّي أَمَرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ -
قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيْ إِجْرَائِي - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ -
قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ -

*Tadhkira, English Edition, Islam International
Publications, 2009, p. 56*

2

Of these revelations there is one in which my Lord addressed me and said:

¹¹⁸ إِنِّي خَلَقْتُكَ مِنْ جَوْهَرٍ عَيْنِي وَإِنَّكَ رَعِينِي مِنْ جَوْهَرٍ وَاحِدٍ وَكُنْتَنِي وَوَاحِدٍ

[*Hamāmatul-Bushrā*, p. 42, *Rūḥānī Khazā'in*, vol. 7, p. 192]

Revelation of 1883

Tadhkira, English Edition, Islam International Publications, 2009, p. 97

3

جَرِيُّ اللَّهِ فِي حُلِيِّ الْأَنْبِيَاءِ

[Arabic] The Champion of Allah in the mantle of the Prophets.

Revelation of 1883

Tadhkira, English Edition, Islam International Publications, 2009, p. 100

4

إِنِّي نَاصِرُكَ - إِنِّي حَافِظُكَ - إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا - أَكَانَ لِلنَّاسِ عَجَبًا - قُلْ هُوَ اللَّهُ عَزِيزٌ - يَجْتَبِي مَنْ يَشَاءُ مِنْ عِبَادِهِ - لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ - وَتِلْكَ الْآيَاتُ مُرْسَدَاتُهَا بَيْنَ النَّاسِ -

[Arabic] I will be your Helper, I shall protect you. I shall make you a leader of men. Do the people wonder? Say that Allah is Wonderful, He always does wonderful things. He chooses

whom He likes from among His servants. He is not questioned about that which He does as to why He did so, but the people are questioned. And such days We cause to alternate among men.

Revelation of 1883

Tadhkira, English Edition, Islam International Publications, 2009, p. 103-104

5

جرى الله فى حلال الانبياء

جرى اللہ نبیوں کے حلوں میں۔ اس فقرہ الہامی کے یہ معنی ہیں کہ منصب ارشاد و ہدایت اور مورد وحی الہی ہونے کا دراصل حلّہ انبیاء ہے اور ان کے غیر کو بطور مستعار ملتا ہے اور یہ حلّہ انبیاء امت محمدیہ کے بعض افراد کو بغرض تکمیل ناقصین عطا ہوتا ہے اور اسی کی طرف اشارہ ہے جو آنحضرت صلی اللہ علیہ وسلم نے فرمایا عَلَّمَآءُ أُمَّتِي كَأَنْبِيَآءِ بَنِي إِسْرَآئِيلَ۔ پس یہ لوگ اگرچہ نبی نہیں پر نبیوں کا کام ان کو سپرد کیا جاتا ہے۔

Braheen-Ahmadiyya part 4, 1884, Ruhani Khazain, volume 1, p. 601, sub-footnote 3

6

اب جو امر کہ خدائے تعالیٰ نے میرے پر منکشف کیا ہے وہ یہ ہے کہ وہ مسیح موعود میں ہی ہوں۔

(Izala Auham, part 1, 1891, Ruhani Khazain, vol. 3, p. 122)

7

! میں نے صرف مثیل مسیح ہونے کا دعویٰ کیا ہے اور میرا |
یہ بھی دعویٰ نہیں کہ صرف مثیل ہونا میرے پر ہی ختم ہو گیا ہے بلکہ میرے نزدیک ممکن ہے کہ آئندہ زمانوں میں میرے جیسے اور دس ہزار بھی مثیل مسیح آجائیں ہاں اس زمانہ کے لئے میں مثیل مسیح ہوں اور دوسرے کی انتظار بے سود ہے ا

(Izala Auham, part 1, 1891, Ruhani Khazain, vol. 3, p. 197)

8

جعلناک المسیح ابن مریم۔

(*Izala Auham*, part 2, 1891, *Ruhani Khazain*, vol. 3, p. 409, 464)

9

میں رسالہ فتح اسلام میں کسی قدر لکھ آیا ہوں کہ اسلام کے ضعف اور غربت اور تنہائی کے وقت میں خدائے تعالیٰ نے مجھے مامور کر کے بھیجا ہے تا میں ایسے وقت میں جو اکثر لوگ عقل کی بد استعمالی سے ضلالت کی راہیں پھیلا رہے ہیں اور روحانی امور سے رشتہ مناسبت بالکل کھو بیٹھے ہیں ا

(*Izala Auham*, part 2, 1891, *Ruhani Khazain*, vol. 3, p. 514)

10

۱۔ اس نے آپ اپنے مکالمہ میں اس عاجز کی نسبت فرمایا کہ دنیا میں ایک نذیر آیا ہر دنیا

نے اس کو قبول نہ کیا لیکن خدا اس کو قبول کرے گا اور بڑے زور آور حملوں سے اس کی سچائی ظاہر کر دے گا

(*Aasmani Faisla*, December 1891, *Ruhani Khazain* vol. 4, p. 333)

کرنے میں کون سی تائیل کی جگہ ہے۔ یہ بات سچ ہے کہ اللہ جلّ شانہ کی وحی اور الہام سے میں نے مثیل مسیح ہونے کا دعویٰ کیا ہے اور یہ بھی میرے پر ظاہر کیا گیا ہے کہ میرے بارہ میں پہلے سے قرآن شریف اور احادیث نبویہ میں خبر دی گئی ہے اور وعدہ دیا گیا ہے۔ سو میں اسی الہام کی بنا پر اپنے تئیں وہ موعود مثیل سمجھتا ہوں جس کو دوسرے لوگ غلط فہمی کی وجہ سے مسیح موعود کہتے ہیں۔ مجھے اس بات سے انکار بھی نہیں کہ میرے سوا کوئی اور مثیل مسیح بھی آنے والا ہو۔ بلکہ ایک آنے والا تو خود میرے پر بھی ظاہر کیا گیا ہے جو میری ہی ذریت میں سے ہوگا۔ لیکن اس جگہ میرا دعویٰ جو بذریعہ الہام مجھے یقینی طور پر سمجھایا گیا ہے۔ صرف اتنا ہے کہ قرآن شریف اور حدیث میں میرے آنے کی خبر دی گئی ہے۔ میں اس سے ہرگز انکار نہیں کر سکتا اور نہ کروں گا کہ شائد مسیح موعود کوئی اور بھی ہو اور شائد یہ پیشگوئیاں جو میرے حق میں روحانی طور پر ہیں ظاہری طور پر اس پر جہتی ہوں اور شائد سچ مچ دمشق میں کوئی مثیل مسیح نازل ہو۔ لیکن میرے پر یہ کھول دیا گیا ہے کہ مسیح ابن مریم جس پر انجیل نازل ہوئی تھی فوت ہو چکا ہے اور یحییٰ کی روح کے ساتھ اس کی روح دوسرے آسمان میں اور اپنے سماوی مرتبہ کے موافق بہشت بریں کی سیر

Letter to Maulawi Abdul Jabbar Ghaznavi, February 11, 1891.
Maktoobat Ahmad, vol. 1, p. 424.

اور اللہ جلّ شانہ کی قسم ہے کہ مجھے صاف طور پر اللہ جلّ شانہ نے اپنے الہام سے فرما دیا ہے کہ حضرت مسیح علیہ السلام بلا تفاوت ایسا ہی انسان تھا جس طرح اور انسان ہیں مگر خدا تعالیٰ کا سچا نبی اور اُس کا مرسل اور برگزیدہ ہے اور مجھ کو یہ بھی فرمایا کہ جو مسیح کو دیا گیا وہ بمتابعت نبی علیہ السلام تجھ کو دیا گیا ہے اور تو مسیح موعود ہے ا

Hujjatul Islam, May 1893, Ruhani Khazain vol. 6, p. 49

13

All praise belongs to Allah, Who has made you the
Masih Ibn-e-Maryam [Messiah, son of Mary].

(Tadhkira, English Edition, Islam International Publications, 2009,
p. 311)

14

قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ أَنْتُمْ مُؤْمِنُونَ - قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ
فَهَلْ أَنْتُمْ مُسْلِمُونَ - قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ - وَقُلْ
يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا - أَمَى مُرْسَلٌ مِّنَ اللَّهِ -

(از اشتہار معیار الانخيار صفحہ ۳ مورخہ ۲۵ مئی ۱۹۰۰ء مجموعہ اشتہارات جلد ۳ صفحہ ۲۶۹، ۲۷۰)

(ترجمہ) ان کو کہہ کہ میرے پاس خدا کی گواہی ہے۔ پس کیا تم ایمان لاؤ گے یا نہیں۔ ان کو کہہ کہ میرے
پاس خدا کی گواہی ہے پس تم قبول کرو گے یا نہیں۔ کہہ اگر تم خدا سے محبت رکھتے ہو تو او میری پیروی کرو تا خدا
بھی تم سے محبت رکھے۔

Ishtihar Miyar al-Akhyar, p-3, dated 25 May 1900 (Tadhkira, page 292-293)

15

کیونکہ حسب تصریح قرآن کریم رسول اُسی کو کہتے ہیں جس نے احکام و عقائد دین جبریل کے ذریعہ
سے حاصل کئے ہوں

Izalah Auhaam Part 2 (1891), Ruhani Khazain volume 3, pages 387

16

اور یہ بات ہم کئی مرتبہ لکھ چکے ہیں کہ خاتم النبیین کے بعد مسیح ابن مریم رسول کا آنا فسادِ عظیم کا موجب ہے اس سے یا تو یہ ماننا پڑے گا کہ وحی نبوت کا سلسلہ پھر جاری ہو جائے گا اور یا یہ قبول کرنا پڑے گا کہ خدائے تعالیٰ مسیح ابن مریم کو لوازم نبوت سے الگ کر کے اور محض ایک اُمتی بنا کر بھیجے گا اور یہ دونوں صورتیں ممتنع ہیں۔

Izalah Auhaam Part 2 (1891), Ruhani Khazain volume 3, pages 393

17

صاحب نبوت تامہ ہرگز اُمتی نہیں ہو سکتا۔ اور جو شخص کامل طور پر رسول اللہ کہلاتا ہے وہ کامل طور پر دوسرے نبی کا مطیع اور اُمتی ہو جانا نصوصِ قرآنیہ اور حدیثیہ کے رو سے بالکل ممتنع ہے اللہ جلّ شانہ فرماتا ہے وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ یعنی ہر ایک رسول مطاع اور امام بنانے کے لئے بھیجا جاتا ہے۔ اس غرض سے نہیں بھیجا جاتا کہ کسی دوسرے کا مطیع اور تابع ہو۔ ہاں محدث جو مرسلین میں سے ہے اُمتی بھی ہوتا ہے اور ناقص طور پر نبی بھی۔

Izalah Auhaam Part 2 (1891), Ruhani Khazain volume 3, pages 407

18

جس حالت میں مسیح ابن مریم اپنے نزول کے وقت کامل طور پر اُمتی ہو گا تو پھر وہ باوجود اُمتی ہونے کے کسی طرح سے رسول نہیں ہو سکتا ہے کیونکہ رسول اور اُمتی کا مفہوم متبائن ہے

Izalah Auhaam Part 2 (1891), Ruhani Khazain volume 3, pages 410

انبیاء اس

لئے آتے ہیں کہ تا ایک دین سے دوسرے دین میں داخل کریں اور ایک قبلہ سے دوسرا قبلہ مقرر کر دیں اور بعض احکام کو منسوخ کریں اور بعض نئے احکام لاویں۔ لیکن اس جگہ تو ایسے انقلاب کا دعویٰ نہیں ہے وہی اسلام ہے جو پہلے تھا۔ وہی نمازیں ہیں جو پہلے تھیں۔ وہی رسول مقبول صلی اللہ علیہ وسلم ہے جو پہلے تھا اور وہی کتاب کریم ہے جو پہلے تھی۔ اصل دین میں سے کوئی ایسی بات چھوڑنی نہیں پڑی جس سے اس قدر حیرانی ہو

(Aa'ina Kamalaat-e Islam, written 1892, Ruhani Khazain vol. 5, p. 339)

اس جگہ اگر یہ اعتراض پیش کیا جائے کہ مسیح کا مثل بھی نبی چاہیے کیونکہ مسیح نبی تھا۔ تو اس کا اول جواب تو یہی ہے کہ آنے والے مسیح کے لئے ہمارے سید و مولیٰ نے نبوت شرط نہیں ٹھہرائی بلکہ صاف طور پر یہی لکھا ہے کہ وہ ایک مسلمان ہوگا اور عام مسلمانوں کے موافق شریعت فرقانی کا پابند ہوگا اور اس سے زیادہ کچھ بھی ظاہر نہیں کرے گا کہ میں مسلمان ہوں اور مسلمانوں کا امام ہوں۔ ماسوا اس کے اس میں کچھ شک نہیں کہ یہ عاجز خدائے تعالیٰ کی طرف سے اس امت کے لئے محدث ہو کر آیا ہے اور محدث بھی ایک معنی سے نبی ہی ہوتا ہے گو اس کے لئے نبوت تائمہ نہیں مگر تائمہ جزوی طور پر وہ ایک نبی ہی ہے کیونکہ وہ خدا تعالیٰ سے ہم کلام ہونے کا ایک شرف رکھتا ہے۔ امور غیبیہ اس پر ظاہر کئے جاتے ہیں اور رسولوں اور نبیوں کی وحی کی طرح اس کی وحی کو بھی دخل شیطان سے منزہ کیا جاتا ہے اور مغز شریعت اس پر کھولا جاتا ہے اور بعینہ انبیا کی طرح مامور ہو کر آتا ہے اور انبیا کی طرح اس پر فرض ہوتا ہے کہ اپنے تئیں باواز بلند ظاہر کرے اور اس سے انکار کرنے والا ایک حد تک مستوجب سزا ٹھہرتا ہے اور نبوت کے معنی بجز اس کے اور کچھ نہیں کہ امور متذکرہ بالا اس میں پائے جائیں۔

Tauzeeh Maraam (1891), Ruhani Khazain volume 3, pages 59-60

21

نبوت کا دعویٰ نہیں بلکہ محدثیت کا دعویٰ ہے جو خدائے تعالیٰ کے حکم سے کیا گیا ہے۔ اور اس میں کیا شک ہے کہ محدثیت بھی ایک شعبہ قویہ نبوت کا اپنے اندر رکھتی ہے۔ جس حالت میں رویائے صالحہ نبوت کے چھیالیس حصوں میں سے ایک حصہ ہے تو محدثیت جو قرآن شریف میں نبوت کے ساتھ اور رسالت کے ہم پہلو بیان کی گئی ہے جس کے لئے صحیح بخاری میں حدیث بھی موجود ہے اس کو اگر ایک مجازی نبوت قرار دیا جائے یا ایک شعبہ قویہ نبوت کا ٹھہرایا جائے تو کیا اس سے نبوت کا دعویٰ لازم آگیا؟

Izalah Auhaam Part 1 (1891), Ruhani Khazain volume 3, pages 320-321

22

۔ مسیح کیوں کر آسکتا۔ وہ رسول تھا اور خاتم النبیین کی دیوار روئیں اس کو آنے سے روکتی ہے۔ سو اس کا ہرنگ آیا وہ رسول نہیں مگر رسولوں کے مشابہ ہے اور امثل ہے۔ کیا عام لفظوں

Izalah Auhaam Part 2 (1891), Ruhani Khazain volume 3, pages 380

ہاں یہ بھی سچ ہے کہ آنے والے مسیح کو نبی کر کے بھی بیان کیا گیا ہے مگر اس کو اُمتی کر کے بھی تو بیان کیا گیا ہے

اب ان تمام اشارات سے صاف ظاہر ہے کہ وہ واقعی اور حقیقی طور پر نبوت تامہ کی صفت سے متصف نہیں ہوگا۔ ہاں نبوت ناقصہ اُس میں پائی جائے گی جو دوسرے لفظوں میں محدثیت کہلاتی ہے اور نبوت تامہ کی شانوں میں سے ایک شان اپنے اندر رکھتی ہے۔ سو یہ بات کہ اس کو اُمتی بھی کہا اور نبی بھی۔ اس بات کی طرف اشارہ ہے کہ دونوں شانیں اُمتیت اور نبوت کی اُس میں پائی جائیں گی جیسا کہ محدث میں ان دونوں شانوں کا پایا جانا ضروری ہے لیکن صاحب نبوت تامہ تو صرف ایک شان نبوت ہی رکھتا ہے۔ غرض محدثیت دونوں رنگوں سے رنگین ہوتی ہے اسی لئے خدائے تعالیٰ نے براہین احمدیہ میں بھی اس عاجز کا نام اُمتی بھی رکھا اور نبی بھی۔ اور یہ

Izalah Auhaam Part 2 (1891), Roohani Khazain volume 3, pages 386

کیونکہ حسب تصریح قرآن کریم رسول اُسی کو کہتے ہیں جس نے احکام و عقائد دین جبرئیل کے ذریعہ سے حاصل کئے ہوں لیکن وحی نبوت پر تو تیرہ سو برس سے مہر لگ گئی ہے کیا یہ مہر اُس وقت ٹوٹ جائے گی۔ اور اگر کہو کہ مسیح ابن مریم نبوت تامہ سے معزول کر کے بھیجا جائے گا تو اس سزا کی کوئی وجہ بھی تو ہونی چاہئے۔

Izalah Auhaam Part 2 (1891), Roohani Khazain volume 3, pages 387

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اور یہ بات ہم کئی مرتبہ لکھ چکے ہیں کہ خاتم النبیین کے بعد مسیح ابن مریم رسول کا آنا فسادِ عظیم کا موجب ہے اس سے یا تو یہ ماننا پڑے گا کہ وحی نبوت کا سلسلہ پھر جاری ہو جائے گا اور یا یہ قبول کرنا پڑے گا کہ خدائے تعالیٰ مسیح ابن مریم کو لوازم نبوت سے الگ کر کے اور محض ایک اُمتی بنا کر بھیجے گا اور یہ دونوں صورتیں ممتنع ہیں۔

Izalah Auhaam Part 2 (1891), Roohani Khazain volume 3, pages 393

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صاحب نبوت تامہ ہرگز اُمتی نہیں ہو سکتا۔ اور جو شخص کامل طور پر رسول اللہ کہلاتا ہے وہ کامل طور پر دوسرے نبی کا مطیع اور اُمتی ہو جانا نصوصِ قرآنیہ اور حدیثیہ کے رو سے بالکل ممتنع ہے اللہ جلّ شانہ فرماتا ہے وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ! یعنی ہر ایک رسول مطاع اور امام بنانے کے لئے بھیجا جاتا ہے۔ اس غرض سے نہیں بھیجا جاتا کہ کسی دوسرے کا مطیع اور تابع ہو۔ ہاں محدث جو مرسلین میں سے ہے اُمتی بھی ہوتا ہے اور ناقص طور پر نبی بھی۔ اُمتی وہ اس وجہ سے کہ وہ بالکل تابع شریعت رسول اللہ اور مشکوٰۃ رسالت سے فیض پانے والا ہوتا ہے اور نبی اس وجہ سے کہ خدائے تعالیٰ نبیوں کا معاملہ اس سے کرتا ہے اور محدث کا وجود انبیاء اور اُمم میں بطور برزخ کے اللہ تعالیٰ نے پیدا کیا ہے وہ اگرچہ کامل طور پر اُمتی ہے مگر ایک وجہ سے نبی بھی ہوتا ہے اور محدث کے لئے ضرور ہے کہ وہ کسی نبی کا مثیل ہو اور خدائے تعالیٰ کے نزدیک وہی نام پاوے جو اس نبی کا نام ہے۔

(*Izala Auham* part 2, 1891, *Ruhani Khazain* vol. 3, p. 407)

جس حالت میں مسیح ابن مریم اپنے نزول کے وقت کامل طور پر اُمتی ہوگا تو پھر وہ باوجود اُمتی ہونے کے کسی طرح سے رسول نہیں ہو سکتا ہے کیونکہ رسول اور اُمتی کا مفہوم متباہن ہے اور نیز خاتم النبیین ہونا ہمارے نبی صلی اللہ علیہ وسلم کا کسی دوسرے نبی کے آنے سے مانع ہے۔ ہاں ایسا نبی جو مشکوٰۃ نبوت محمدیہ سے نور حاصل کرتا ہے اور نبوت تامہ نہیں رکھتا جس کو دوسرے لفظوں میں محدث بھی کہتے ہیں وہ اس تحدید سے باہر ہے۔ کیونکہ وہ باعث اتباع اور فنا فی الرسول ہونے کے جناب ختم المرسلین کے وجود میں ہی داخل ہے

Izalah Auhaam Part 2 (1891), Ruhani Khazain volume 3, pages 410-411

اور مسلم میں اس بارہ میں حدیث بھی ہے کہ مسیح نبی اللہ ہونے کی حالت میں آئے گا۔ اب اگر مثالی طور پر مسیح یا ابن مریم کے لفظ سے کوئی اُمتی شخص مراد ہو جو محدثیت کا مرتبہ رکھتا ہو تو کوئی بھی خرابی لازم نہیں آتی۔ کیونکہ محدث من وجہ نبی بھی ہوتا ہے مگر وہ ایسا نبی ہے جو نبوت محمدیہ کے چراغ سے روشنی حاصل کرتا ہے اور اپنی

Izalah Auhaam Part 2 (1891), Ruhani Khazain volume 3, pages 416-417

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از انجملہ ایک یہ ہے کہ مسیح موعود جو آنے والا ہے اس کی علامت یہ لکھی ہے کہ وہ نبی اللہ ہوگا یعنی خدائے تعالیٰ سے وحی پانے والا۔ لیکن اس جگہ نبوت تامہ کاملہ مراد نہیں کیونکہ نبوت تامہ کاملہ پر مہر لگ چکی ہے بلکہ وہ نبوت مراد ہے جو محدثیت کے مفہوم تک محدود ہے جو مشکوٰۃ نبوت محمدیہ سے نور حاصل کرتی ہے۔

Izalah Auhaam Part 2 (1891), Roohani Khazain volume 3, pages 478

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قرآن کریم بعد خاتم النبیین کے کسی رسول کا آنا جائز نہیں رکھتا خواہ وہ نیا رسول ہو یا پُرانا ہو۔ کیونکہ رسول کو علم دین بتوسط جبرائیل ملتا ہے اور باب نزول جبرائیل بہ پیرایہ وحی رسالت مسدود ہے۔ اور یہ بات خود ممتنع ہے کہ دنیا میں رسول تو آوے مگر سلسلہ وحی رسالت نہ ہو۔

یہ کہ احادیث صحیحہ بصراحت بیان کر رہی ہیں کہ آنے والا مسیح ابن مریم امتیوں کے رنگ میں آئے گا۔ چنانچہ اس کو امتی کر کے بیان بھی کیا گیا ہے جیسا کہ حدیث امامکم منکم سے ظاہر ہے اور نہ صرف بیان کیا گیا بلکہ جو کچھ اطاعت اور پیروی امت پر لازم ہے وہ سب اس کے لازم حال ٹھہرائی گئی۔

Izalah Auhaam Part 2 (1891), Roohani Khazain volume 3, pages 511

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اور خدائے تعالیٰ جانتا ہے کہ میں مسلمان ہوں اور ان سب عقائد پر ایمان رکھتا ہوں جو اہل سنت والجماعت مانتے ہیں اور کلمہ طیبہ لا الہ الا اللہ محمد رسول اللہ کا قائل ہوں اور قبلہ کی طرف نماز پڑھتا ہوں اور میں نبوت کا مدعی نہیں بلکہ ایسے مدعی کو دائرہ اسلام سے خارج سمجھتا ہوں

Aasmaani Faisla (Dec. 1891), *Ruhani Khazain* volume 3, page 313

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اور فرماتا ہے

فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ - رسول کا لفظ عام ہے جس میں رسول اور نبی اور محدث داخل ہیں۔

(Aa'ina Kamalaat-e-Islam, written 1892, Ruhani Khazain vol. 5, p. 322)

33

خدا تعالیٰ تو اپنے نبی کو فرماتا ہے کہ اگر وہ ایک قول بھی اپنی طرف سے بناتا تو اس کی رگ جان قطع کی جاتی۔ پھر یہ کیونکر ہو کہ بجائے رگ جان قطع کی جانے کے اللہ جل شانہ اس عاجز کو جو آپ کی نظر میں کافر، مفتری، دجال، کذاب ہے، دشمنوں کے مقابل پر یہ عزت دے کہ تائید دعویٰ میں پیشگوئی پوری کرے۔ کبھی دنیا میں یہ ہوا ہے کہ کاذب کی خدا تعالیٰ نے ایسی مدد کی ہو؟ کہ وہ گیارہ برس سے خدا تعالیٰ پر یہ افترا کر رہا ہو کہ اس کی وحی ولایت اور وحی محدثیت میرے پر نازل ہوتی ہے اور خدا تعالیٰ اس کی رگ جان نہ کاٹے بلکہ اس کی پیشگوئیوں کو پورا کر کے آپ جیسے دشمنوں کو منفعل اور نادام اور لا جواب کرے

Maktoobat Ahmad, vol. 1, p. 356. Letter to Maulawi Muhammad Husain Batalwi, January 1893.

34

صاحب وحی محدثیت اپنے نبی متبوع کا پورا ہمرنگ
ہوتا ہے اور بغیر نبوت اور تجدید احکام کے وہ سب باتیں اُس کو دی جاتی ہیں جو نبی کو
دی جاتی ہیں

(Barakat-ud Du 'a, April 1893, Ruhani Khazain vol. 6, p. 20)

35

۔ محمدؐ وہ لوگ ہیں جو شرف مکالمہ الہی سے مشرف
ہوتے ہیں اور اُن کا جوہر نفس انبیاء کے جوہر نفس سے اشد مشابہت رکھتا ہے۔ اور وہ
(Barakat-ud Du 'a, April 1893, Ruhani Khazain vol. 6,
p. 23-24)

36

اگر یہ کہا جائے کہ موسوی سلسلہ میں تو حمایت دین کیلئے نبی آتے رہے اور حضرت مسیح بھی نبی
تھے تو اس کا جواب یہ ہے کہ مرسل ہونے میں نبی اور محدث ایک ہی منصب رکھتے ہیں اور جیسا
کہ خدا تعالیٰ نے نبیوں کا نام مرسل رکھا ایسا ہی محدثین کا نام بھی مرسل رکھا۔ اسی اشارہ کی
غرض سے قرآن شریف میں وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ آیا ہے اور یہ نہیں آیا کہ قَفَّيْنَا
مِنْ بَعْدِهِ بِالْأَنْبِيَاءِ۔ پس یہ اسی بات کی طرف اشارہ ہے کہ رسل سے مراد مرسل ہیں خواہ
وہ رسول ہوں یا نبی ہوں یا محدث ہوں چونکہ ہمارے سید و رسول صلی اللہ علیہ وسلم
خاتم الانبیاء ہیں اور بعد آنحضرت صلی اللہ علیہ وسلم کوئی نبی نہیں آ سکتا اس لئے اس
شریعت میں نبی کے قائم مقام محدث رکھے گئے

Shahadatal Qur 'an (September 1893),
Roohani Khazain volume 6, pages 323-324

37

اب جب کہ قرآن شریف کی رو سے یہی ثابت ہوا کہ اس امت مرحومہ میں سلسلہ خلافت دائمی کا اسی طور پر اور اسی کی مانند قائم کیا گیا ہے جو حضرت موسیٰ کی شریعت میں قائم کیا گیا تھا اور صرف اس قدر لفظی فرق رہا کہ اُس وقت تائید دین عیسوی کے لئے نبی آتے تھے اور اب محدث آتے ہیں

(Shahadatul Qur'an, September 1893, Ruhani Khazain vol. 6, p. 356)

38

و اوحی الی ان الذین ہو الاسلام و ان

اور مجھے الہام کیا کہ دین اللہ اسلام ہی ہے اور

الرسول هو المصطفی السید الامام رسول اُمّی امین. فکما ان ربنا احد

سچا رسول مصطفیٰ صلی اللہ علیہ وسلم سردار امام ہے جو رسول اُمّی امین ہے۔ پس جیسا کہ عبادت صرف خدا کے

يستحق العبادة وحده فکذا لک رسولنا المطاع واحد لا نبی بعده ولا شریک

لئے مسلم ہے اور وہ وحده لا شریک ہے اسی طرح ہمارا رسول اس بات میں واحد ہے کہ اس کی پیروی کی جاوے اور اس بات میں واحد ہے

معه وانه خاتم النبیین.

کہ وہ خاتم الانبیاء ہے۔

Minanur Rahman, (written 1895), Ruhani Khazain volume 9, p. 164

اس عاجز نے کبھی اور کسی وقت حقیقی

لور پر نبوت یا رسالت کا دعویٰ نہیں کیا اور غیر حقیقی طور پر کسی لفظ کو استعمال کرنا اور لغت کے عام معنوں کے لحاظ سے اس کو بول چال میں لانا مستلزم کفر نہیں۔ مگر میں اس کو بھی پسند نہیں کرتا کہ اس میں عام مسلمانوں کو ہوکہ لگ جانے کا احتمال ہے۔ لیکن وہ مکالمات اور مخاطبات جو اللہ جلّ شانہ کی طرف سے مجھ کو ملے ہیں ان میں یہ لفظ نبوت اور رسالت کا بکثرت آیا ہے ان کو میں بوجہ مامور ہونے کے مخفی نہیں رکھ سکتا۔ لیکن بار بار کہتا ہوں کہ ان الہامات میں جو لفظ مُرْسَلٌ یا رسول یا نبی کا میری نسبت آیا ہے ﴿وہ اپنے حقیقی معنوں پر مستعمل نہیں ہے۔ اور اصل حقیقت جس کی میں علی رؤس الاشباد گواہی دیتا ہوں یہی ہے جو ہمارے نبی صلی اللہ علیہ وسلم خاتم الانبیاء ہیں۔ اور آپ کے بعد کوئی نبی نہیں آئے گا نہ کوئی پرانا اور نہ کوئی نیا۔ ومن

لیکن یاد رکھنا چاہئے کہ جیسا کہ ابھی ہم نے بیان کیا ہے بعض اوقات خدائے تعالیٰ کے الہامات میں ایسے الفاظ استعارہ اور مجاز کے طور پر اس کے بعض اولیاء کی نسبت استعمال ہو جاتے ہیں اور وہ حقیقت پر محمول نہیں ہوتے سارا جھگڑا یہ ہے جس کو نادان متعصب اور طرف کھینچ کر لے گئے ہیں۔ آنے والے مسیح موعود کا نام جو صحیح مسلم وغیرہ میں زبان مقدس حضرت نبویؐ سے نبی اللہ نکلا ہے وہ انہی مجازی معنوں کے رو سے ہے جو صوفیاء کرام کی کتابوں میں مسلم اور ایک معمولی محاورہ مکالمات الہیہ کا ہے۔ ورنہ خاتم الانبیاء کے بعد نبی کیسا۔

Anjaam-e Aatham (December 1896), Roohani Khazain volume 11, pages 27-28

”میں نبوت کا مدعی نہیں بلکہ ایسے مدعی کو دائرہ اسلام سے خارج سمجھتا ہوں۔“
(آسمانی فیصلہ۔ روحانی خزائن جلد ۴ صفحہ ۳۱۳)
اسی طرح ایک اشتہار مطبوعہ ۱۸۹۷ء (۲۰/ربیع الثانی ۱۳۱۷ھ) میں فرماتے ہیں:-
”ہم بھی نبوت کے مدعی پر لعنت بھیجتے ہیں۔“
(مجموعہ اشتہارات جلد ۲ صفحہ ۲۔ ایڈیشن ۲۰۰۸ء)

Asmaani Faisla, Ruhani Khazain volume 4, p. 313.

Poster Announcement January 24, 1897.

Referred in the Editor's Introduction to *Izalah Auhaam (1891)*
volume 3 of Ruhani Khazain, p. XVI

جھوٹے الزام مجھ پر مت لگاؤ کہ حقیقی طور پر نبوت کا دعویٰ کیا۔ کیا تم نے نہیں پڑھا کہ محدث بھی ایک مرسل ہوتا ہے۔

! بھلا بتلاؤ کہ جو بھیجا گیا ہے اس کو عربی میں مرسل یا رسول ہی کہیں گے یا اور کچھ کہیں گے۔ مگر یاد رکھو کہ خدا کے الہام میں اس جگہ حقیقی معنی مراد نہیں جو صاحب شریعت سے تعلق رکھتے ہیں بلکہ جو مامور کیا جاتا ہے وہ مرسل ہی ہوتا ہے۔ یہ سچ ہے کہ وہ الہام جو خدا نے اپنے اس بندہ پر نازل فرمایا اس میں اس بندہ کی نسبت نبی اور رسول اور مرسل کے لفظ بکثرت موجود ہیں۔ سو یہ حقیقی معنوں پر محمول نہیں ہیں۔ و لکل ان یصطلح سو خدا کی اصطلاح ہے جو اس نے ایسے لفظ استعمال کئے۔

ہم اس بات کے قائل اور معترف ہیں کہ نبوت کے حقیقی معنوں کی رو سے بعد آنحضرت صلی اللہ علیہ وسلم نہ کوئی نیا نبی آ سکتا ہے اور نہ پرانا۔ قرآن ایسے نبیوں کے ظہور سے مانع ہے مگر مجازی معنوں کی رو سے خدا کا اختیار ہے کہ کسی ملہم کو نبی کے لفظ سے یا مرسل کے لفظ سے یاد کرے۔

۔ بار بار کہتا ہوں کہ یہ الفاظ رسول اور مرسل اور نبی کے میرے الہام میں میری نسبت خدا تعالیٰ کی طرف سے بے شک ہیں لیکن اپنے حقیقی معنوں پر محمول نہیں ہیں۔ اور جیسے یہ محمول نہیں ایسے ہی وہ نبی کر کے پکارنا جو حدیثوں میں مسیح موعود کیلئے آیا ہے وہ بھی اپنے حقیقی معنوں پر اطلاق نہیں پاتا۔

۔ میرے پر یہی کھولا گیا ہے کہ حقیقی نبوت کے دروازے خاتم النبیین صلی اللہ علیہ وسلم کے بعد بکلی بند ہیں۔ اب نہ کوئی جدید نبی حقیقی معنوں کے رو سے آ سکتا ہے اور نہ کوئی قدیم نبی

اور اگر کوئی اور نبی نیا پُرانا آوے تو ہمارے نبی صلی اللہ علیہ وسلم
کیونکر خاتم الانبیاء رہیں۔ ہاں وحی ولایت اور مکالمات الہیہ کا دروازہ بند نہیں ہے:

یہ بھی یاد رہے کہ مسلم میں مسیح موعود کے حق میں نبی کا لفظ بھی آیا ہے یعنی بطور مجاز اور استعارہ کے۔ اسی
وجہ سے براہین احمدیہ میں بھی ایسے الفاظ خدا تعالیٰ کی طرف سے میرے حق میں ہیں۔

Ayyam-us-Suhuh (January 1899), *Ruhani Khazain* volume 14,
pages 309

پھر میں اصل کلام کی طرف عود کر کے کہتا ہوں کہ ہمارے نبی صلی اللہ علیہ وسلم کا
خاتم الانبیاء ہونا بھی حضرت عیسیٰ علیہ السلام کی موت کو ہی چاہتا ہے کیونکہ آپ کے بعد اگر کوئی
دوسرا نبی آجائے تو آپ خاتم الانبیاء نہیں ٹھہر سکتے اور نہ سلسلہ وحی نبوت کا منقطع متصور ہو سکتا
ہے۔ اور اگر فرض بھی کر لیں کہ حضرت عیسیٰ امتی ہو کر آئیں گے تو شان نبوت تو اُن سے منقطع
نہیں ہوگی گواہ امتیوں کی طرح وہ شریعت اسلام کی پابندی بھی کریں [☆]۔ مگر یہ تو نہیں کہہ سکتے کہ
اس وقت وہ خدا تعالیٰ کے علم میں نبی نہیں ہوں گے اور اگر خدا تعالیٰ کے علم میں وہ نبی ہوں گے
تو وہی اعتراض لازم آیا کہ خاتم الانبیاء صلی اللہ علیہ وسلم کے بعد ایک نبی دنیا میں آ گیا اور
اس میں آنحضرت صلی اللہ علیہ وسلم کی شان کا استخفاف اور نص صریح قرآن کی تکذیب
لازم آتی ہے۔ قرآن شریف میں مسیح ابن مریم کے دوبارہ آنے کا تو کہیں بھی ذکر

۔ تمام اُمت کا اس پر اتفاق ہے کہ غیر نبی بروز کے طور پر قائم مقام نبی ہو جاتا ہے یہی معنی اس حدیث کے ہیں۔ **عُلَمَاءُ اُمِّي كَانِبِیَّاءِ بِنِیْ اِسْرَآئِیْلَ** یعنی میری اُمت کے علماء مثیل انبیاء ہیں۔ دیکھو آنحضرت صلی اللہ علیہ وسلم نے علماء کو مثیل انبیاء قرار دیا

(Ayyamus Suluh, January 1899, Ruhani Khazain vol. 14, p. 411)

- وانی علی مقام

و من بر مقام
اور میں ولایت کے

الختم من الولاية - كما كان سيدي المصطفى

ختم ولایت ہستم یعنی بر من ولایت ختم گردیدہ بھیجا تاکہ برسیدی حضرت مصطفیٰ صلی اللہ علیہ وسلم سلسلہ کو ختم کرنے والا ہوں جیسا کہ ہمارے سید آنحضرت صلی اللہ علیہ وسلم

علی مقام الختم من النبوة - وانه خاتم الانبياء -

نبوت ختم گردیدہ و او خاتم الانبياء است
نبوت کے سلسلہ کو ختم کرنے والے تھے اور وہ خاتم الانبياء ہیں۔

وانا خاتم الاولياء - لاولي بعدی - ألا الذي هو

و من خاتم الاولياء ينج ولي بعد من نیست مگر آنکہ
اور میں خاتم الاولياء ہوں میرے بعد کوئی ولی نہیں مگر وہ جو

منی و علی عہدی -

از من باشد و بر عہد من باشد۔
مجھ سے ہوگا اور میرے عہد پر ہوگا

(Khutba Ilhamiya, April 11, 1900, Ruhani Khazain vol. 16, p. 69-70)

46

۔ سبحان اللہ ثم سبحان اللہ حضرت خاتم الانبیاء صلی اللہ علیہ وسلم
کس شان کے نبی ہیں۔ اللہ اللہ کیا عظیم الشان نور ہے جس کے ناچیز خادم جس کی ادنیٰ سے ادنیٰ
اُمت۔ جس کے احقر سے احقر چاکر مراتب مذکورہ بالا تک پہنچ جاتے ہیں۔

Braheen Ahmadiyya part 3, 1882, Ruhani Khazain vol. 1, p. 272,
footnote 11

47

اب آسمان کے نیچے فقط ایک ہی نبی
اور ایک ہی کتاب ہے یعنی حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم جو اعلیٰ و افضل سب نبیوں
سے اور اتم و اکمل سب رسولوں سے اور خاتم الانبیاء اور خیر الناس ہیں جن کی پیروی سے
خدائے تعالیٰ ملتا ہے اور ظلماتی پردے اٹھتے ہیں اور اسی جہان میں سچی نجات کے آثار نمایاں
ہوتے ہیں

Braheen Ahmadiyya part 4, 1884, Ruhani Khazain vol. 1,
p. 557, sub-footnote 3

48

۔ اور درود بھیج محمد اور آل محمد پر جو سردار ہے آدم کے بیٹوں کا اور خاتم الانبیاء ہے صلی اللہ
علیہ وسلم

Braheen Ahmadiyya part 4, 1884, Ruhani Khazain vol. 1, p.
597, sub-footnote 3

ہمارے مذہب کا خلاصہ اور لب لباب یہ ہے کہ لا الہ الا اللہ محمد رسول اللہ
ہمارا اعتقاد جو ہم اس دنیوی زندگی میں رکھتے ہیں جس کے ساتھ ہم بفضل و توفیق باری تعالیٰ
اس عالم گذران سے کوچ کریں گے یہ ہے کہ حضرت سیدنا و مولانا محمد مصطفیٰ صلی اللہ علیہ وسلم
خاتم النبیین و خیر المرسلین ہیں جن کے ہاتھ سے اکمال دین ہو چکا اور وہ نعمت بمرتبہ اتمام پہنچ
چکی جس کے ذریعہ سے انسان راہ راست کو اختیار کر کے خدائے تعالیٰ تک پہنچ سکتا ہے

Izala Auham part 1, 1891, Ruhani Khazain vol. 3, p. 169-170

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِن رَّسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ یعنی محمد صلی اللہ علیہ وسلم تم میں سے کسی مرد کا باپ نہیں ہے مگر وہ
رسول اللہ ہے اور ختم کرنے والا نبیوں کا۔ یہ آیت بھی صاف دلالت کر رہی ہے کہ بعد
ہمارے نبی صلی اللہ علیہ وسلم کے کوئی رسول دنیا میں نہیں آئے گا۔

Izala Auham part 2, 1891, Ruhani Khazain vol. 3, p. 431

51

بالآخر پھر میں عامہ ناس پر ظاہر کرتا ہوں کہ مجھے اللہ جل شانہ کی قسم کہ میں کافر نہیں
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ میرا عقیدہ ہے۔ اور لَكِنَّ رَسُولَ اللَّهِ
وَحَاتَمَ النَّبِيِّينَ! پر آنحضرت صلی اللہ علیہ وسلم کی نسبت میرا ایمان ہے میں اپنے اس
بیان کی صحت پر اس قدر قسمیں کھاتا ہوں جس قدر خدا تعالیٰ کے پاک نام ہیں اور جس
قدر قرآن کریم کے حرف ہیں اور جس قدر آنحضرت صلی اللہ علیہ وسلم کے خدا تعالیٰ کے
نزدیک کمالات ہیں کوئی عقیدہ میرا اللہ اور رسول کے فرمودہ کے برخلاف نہیں۔

Karamatus Sadiqeen, 1893, Ruhani Khazain vol. 7, p. 67

52

وبعزة الله وجلاله، إني مؤمن مسلم، وأؤمن
بالله وكتبه ورأسه وملائكته والبعث بعد الموت، وبأن رسولنا محمد المصطفى صلى
الله عليه وسلم أفضل الرسل وخاتم النبيين.

Hamamatul Bushra, February 1894, Ruhani Khazain vol. 7, p. 184

53

نجم نبوت کے متعلق میں پھر کہنا چاہتا ہوں کہ خاتم النبیین کے بڑے معنی یہ ہیں
کہ نبوت کے امور کو آدم علیہ السلام سے لے کر آنحضرت صلی اللہ علیہ وسلم پر ختم کیا۔
یہ سونے اور ظاہر معنی ہیں۔ دوسرے یہ معنی ہیں کہ کمالات نبوت کا دائرہ آنحضرت صلی اللہ علیہ وسلم پر ختم ہو گیا

Malfoozat vol. 1 (on-line Edition), Jan. 1899, p. 189

54



55

All references from *Aik Ghalati ka Izala* are taken directly from the English edition published under the title *A Misconception Removed* by Islam International Publications Ltd. (2007) and translated originally by Munawar Ahmad of U.S.A. The English edition is available on-line at alislam.org and all page numbers refer to this edition.

56

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ .

(*Braheen Ahmadiyya* Part 4, 1882, *Ruhani Khazain* vol. 1, p. 593, sub-footnote 3)

57

جَرِيءُ اللَّهِ فِي حُلِّ الْأَنْبِيَاءِ

**[Arabic] The Champion of Allah in the mantle
of the Prophets.**

(*Tadhkira*, English Edition, Islam International Publications,
2009, p. 100)

58

59

60

61

62

All above references from *Aik Ghalati ka Izala* are taken directly from the English edition published under the title *A Misconception Removed* by Islam International Publications Ltd. (2007) and translated originally by Munawar Ahmad of U.S.A. The English edition is available on-line at alislam.org and all page numbers refer to this edition.

میسح موعود علیہ السلام کا دعویٰ نبوت
 ہمارا دعویٰ ہے کہ ہم نبی اور رسول ہیں۔ اصل میں یہ
 نزاع فغلی ہے۔ خدا تعالیٰ جس کے ساتھ ایسا مکالمہ
 مخاطبہ کرے کہ جو بھانڈا کیت و کینیت دوسروں سے بڑھ کر ہو اور اس میں پیشگوئیاں بھی کثرت سے ہوں اسے
 نبی کہتے ہیں اور یہ تعریف ہم پر صادق آتی ہے پس ہم نبی ہیں۔ ہاں یہ نبوت تشریفی نہیں جو کتاب اللہ کو منسوخ
 کرے اور نئی کتاب لائے۔ ایسے دعویٰ کو تو ہم کفر سمجھتے ہیں۔ بنی اسرائیل میں کئی ایسے نبی ہوئے ہیں جن پر کوئی
 کتاب نازل نہیں ہوئی۔ صرف خدا کی طرف سے پیشگوئیاں کہتے تھے جن سے موسیٰ دین کی شوکت و صداقت
 کا اظہار ہوتا۔ پس وہ نبی کہلائے۔ یہی حال اس سلسلہ میں ہے۔ بھلا اگر ہم نبی نہ کہلائیں تو اس کے لیے اور
 کونسا امتیازی لفظ ہے جو دوسرے گمبھوں سے ممتاز کرے۔

(February 1908, *Malfoozat*, vol. 10, p. 447, on-line edition.

Also: *Badr*, March 5, 1908, vol. 7, p. 2, 9, column 1)

All above references from *Aik Ghalati ka Izala* are taken directly from the English edition published under the title *A Misconception Removed* by Islam International Publications Ltd. (2007) and translated originally by Munawar Ahmad of U.S.A.

نہیں رسول اور نبی نہیں ہوں۔ یعنی باعتبار نبی شریعت اور نئے
 دعوے اور نئے نام کے۔ اور میں رسول اور نبی ہوں یعنی باعتبار ظلیت کا ملکہ کے میں وہ آئینہ
 ہوں جس میں محمدی شکل اور محمدی نبوت کا کامل انعکاس ہے۔

(*Nuzulul Masih*, written in August 1902 but published in
 August 1909, *Ruhani Khazain* vol. 18, p. 381)

۔ مگر یہ شرف مجھے محض آنحضرت صلی اللہ علیہ وسلم کی پیروی سے حاصل ہوا۔ اگر میں آنحضرت صلی اللہ علیہ وسلم کی امت نہ ہوتا اور آپ کی پیروی نہ کرتا تو اگر دنیا کے تمام پہاڑوں کے برابر میرے اعمال ہوتے تو پھر بھی میں کبھی یہ شرف مکالمہ مخاطبہ ہرگز نہ پاتا کیونکہ اب بجز محمدی نبوت کے سب نبوتیں بند ہیں شریعت والا نبی کوئی نہیں آسکتا اور بغیر شریعت کے نبی ہو سکتا ہے مگر وہی جو پہلے امتی ہو۔ پس اسی بنا پر میں امتی بھی ہوں اور نبی بھی۔ اور میری نبوت یعنی مکالمہ مخاطبہ الہیہ آنحضرت صلی اللہ علیہ وسلم کی نبوت کا ایک ظل ہے اور بجز اس کے میری نبوت کچھ بھی نہیں وہی نبوت محمدیہ ہے جو مجھ میں ظاہر ہوئی ہے۔

(Tajalliyat-e Ilahi, written in 1906, Ruhani Khazain vol. 20, p. 411-412)

، عربی اور عبرانی زبان میں نبی کے معنے صرف پیشگوئی کرنے والے کے ہیں۔ جو خدا تعالیٰ سے الہام پا کر پیشگوئی کرے۔ پس جب کہ قرآن شریف کی رو سے ایسی نبوت کا دروازہ بند نہیں ہے جو توسط فیض و اتباع آنحضرت صلی اللہ علیہ وسلم کسی انسان کو خدا تعالیٰ سے شرفِ مکالمہ اور مخاطبہ حاصل ہو اور وہ بذریعہ وحی الہی کے مخفی امور پر اطلاع پاوے تو پھر ایسے نبی اس اُمت میں کیوں نہیں ہوں گے۔ اس پر کیا دلیل ہے۔ ہمارا مذہب نہیں ہے کہ ایسی نبوت پر مہر لگ گئی ہے۔ صرف اُس نبوت کا دروازہ بند ہے جو احکامِ شریعتِ جدیدہ ساتھ رکھتی ہو یا ایسا دعویٰ ہو جو آنحضرت صلی اللہ علیہ وسلم کی اتباع سے الگ ہو کر دعویٰ کیا جائے لیکن ایسا شخص جو ایک طرف اُس کو خدا تعالیٰ اُس کی وحی میں امتی بھی قرار دیتا ہے پھر دوسری طرف اس کا نام نبی بھی رکھتا ہے۔ یہ دعویٰ قرآن شریف کے احکام کے مخالف نہیں ہے کیونکہ یہ نبوت بباعث امتی ہونے کے دراصل آنحضرت صلی اللہ علیہ وسلم کی نبوت کا ایک ظل ہے کوئی مستقل نبوت نہیں ہے۔

(Supplement to Braheen Ahmadiyya part 5, 1905, Ruhani Khazain vol. 21, p. 351-352)

مستقل نبوت

آنحضرت صلی اللہ علیہ وسلم پر ختم ہو گئی ہے مگر ظنی نبوت جس کے معنی ہیں کہ محض فیضِ محمدی سے وحی پانا وہ قیامت تک باقی رہے گی تا انسانوں کی تکمیل کا دروازہ بند نہ ہو

(Haqiqatul Wahiy, 1906, Ruhani Khazain vol. 22, p. 30)

71

یاد رہے کہ بہت سے لوگ میرے دعوے میں نبی کا نام سن کر دھوکھا کھاتے ہیں اور خیال کرتے ہیں کہ گویا میں نے اُس نبوت کا دعویٰ کیا ہے جو پہلے زمانوں میں براہ راست نبیوں کو ملی ہے لیکن وہ اس خیال میں غلطی پر ہیں میرا ایسا دعویٰ نہیں ہے بلکہ خدا تعالیٰ کی مصلحت اور حکمت نے آنحضرت صلی اللہ علیہ وسلم کے افاضہ روحانیہ کا کمال ثابت کرنے کے لئے یہ مرتبہ بخشا ہے کہ آپ کے فیض کی برکت سے مجھے نبوت کے مقام تک پہنچایا۔ اس لئے میں صرف نبی نہیں کہلا سکتا بلکہ ایک پہلو سے نبی اور ایک پہلو سے امتی اور میری نبوت آنحضرت صلی اللہ علیہ وسلم کی ظل ہے نہ کہ اصلی نبوت۔

(Haqiqatul Wahiy, 1906, Ruhani Khazain vol. 22, p. 154, footnote)

72

لا نبی بعده، إِلَّا الذی ینور بنوره، ویكون
ظهوره ظلّ ظهوره.

(Al-Istifta', Haqiqatul Wahiy, 1906, Ruhani Khazain vol. 22, p. 643)

73

میں اُس کے رسول پر دلی صدق سے
ایمان لایا ہوں اور جانتا ہوں کہ تمام نبوتیں اُس پر ختم ہیں اور اُس کی شریعت خاتم الشرائع
ہے مگر ایک قسم کی نبوت ختم نہیں یعنی وہ نبوت جو اُس کی کامل پیروی سے ملتی ہے اور جو اُس کے
چراغ میں سے نور لیتی ہے وہ ختم نہیں کیونکہ وہ محمدی نبوت ہے یعنی اُس کا ظل ہے اور اُس کے
ذریعہ سے ہے اور اُس کا مظہر ہے ☆ اور اُس سے فیضیاب ہے۔

(Chashma 'Ma' arfat, May 1908, Ruhani Khazain vol. 23, p. 340)

74

خدا تعالیٰ نے ابتدا سے ارادہ کیا تھا کہ آنحضرت صلی اللہ علیہ وسلم کے کمالات متعدیہ کے اظہار و اثبات کے لئے کسی شخص کو آنجناب کی پیروی اور متابعت کی وجہ سے وہ مرتبہ کثرت مکالمات اور مخاطبات الہیہ بخشے کہ جو اُس کے وجود میں عکسی طور پر نبوت کا رنگ پیدا کر دے سو اس طور سے خدا نے میرا نام نبی رکھا یعنی نبوت محمدیہ میرے آئینہ نفس میں منعکس ہو گئی اور ظلی طور پر نہ اصلی طور پر مجھے یہ نام دیا گیا تا میں آنحضرت صلی اللہ علیہ وسلم کے فیوض کا کامل نمونہ ٹھہروں۔ منہ

(Chashma 'Ma' arfat, May 1908, *Ruhani Khazain* vol. 23, p. 340, footnote)

75

اسی بروز کے قائل تھے جو صوفیوں میں مسلم ہے یعنی بعض وقت بعض گذشتہ صلحاء کی کوئی ہم شکل روح جو نہایت اتحاد اُن سے رکھتی ہے۔ دنیا میں آ جاتی ہے اور اس روح کو اُس روح سے صرف مناسبت ہی نہیں ہوتی بلکہ اُس سے مستفیض بھی ہوتی ہے اور اس کا دنیا میں آنا بعینہ اُس روح کا دنیا میں آنا شمار کیا جاتا ہے اس کو متصوفین کی اصطلاح میں بروز کہتے ہیں

(Sat Bachan, November 1895, *Ruhani Khazain* vol. 10, p. 182)

76

تمام اُمت کا اس پر اتفاق ہے کہ غیر نبی بروز کے طور پر قائم مقام نبی ہو جاتا ہے یہی معنی اس حدیث کے ہیں۔ عَلَمَاءُ اُمَمٍ كَانَتْ بَنِي اِسْرَآئِيْلَ یعنی میری اُمت کے علماء مثیل انبیاء ہیں۔ دیکھو آنحضرت صلی اللہ علیہ وسلم نے علماء کو مثیل انبیاء قرار دیا

(Ayyamus Suluh, January 1899, *Ruhani Khazain* vol. 14, p. 411)

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All above references from *Aik Ghalati ka Izala* are taken directly from the English edition published under the title *A Misconception Removed* by Islam International Publications Ltd. (2007) and translated originally by Munawar Ahmad of U.S.A. The English edition is available on-line at alislam.org and all page numbers refer to this edition.

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عقیدہ کے رو سے جو خدا تم سے چاہتا ہے وہ یہی ہے کہ خدا ایک اور محمد صلی اللہ علیہ وسلم اس کا
نبی ہے اور وہ خاتم الانبیاء ہے اور سب سے بڑھ کر ہے اب بعد اس کے کوئی نبی نہیں مگر وہی جس
پر بروزی طور سے محمدیت کی چادر پہنائی گئی

(*Kashti Nuh*, October 1902, *Ruhani Khazain* vol. , p. 15-16)

87

البدری میں ہے: ”محی الدین ابن عربی نے لکھا ہے کہ نبوت تشریفی جائز نہیں دوسری جائز ہے۔ مگر میرا اپنا
مذہب یہ ہے کہ ہر قسم کی نبوت کا دروازہ بند ہے صرف آنحضرت صلی اللہ علیہ وسلم کے انکاس سے جو نبوت ہو وہ
جائز ہے: (البدری جلد ۲ نمبر ۱۳ صفحہ ۱۰۲ مورخہ ۱۰ اپریل ۱۹۰۳ء)

(*Al-Bazaar*, April 17, 1903; vol. 2, No. 13, p. 102.

Malfoozat, April 15, 1903, vol.3, p.254, footnote, on-line edition)

88

اور ہم کئی دفعہ بیان کر چکے ہیں کہ مسیح موعود کی نبوت ظلی طور پر ہے کیونکہ وہ آنحضرت صلی اللہ علیہ وسلم کا بروز کامل ہونے کی وجہ سے نفس نبی سے مستفیض ہو کر نبی کہلانے کا مستحق ہو گیا ہے۔ جیسا کہ ایک وحی میں خدا تعالیٰ نے مجھ کو مخاطب کر کے فرمایا تھا۔
یا احمد جُعِلَتْ مُرْسَلًا۔ اے احمد تو مرسل بنایا گیا۔ یعنی جیسے کہ تو بروزی رنگ میں احمد کے نام کا مستحق ہوا۔ حالانکہ تیرا نام غلام احمد تھا سو اسی طرح بروز کے رنگ میں نبی کے نام کا مستحق ہے۔

Tadhkiratul Shahadatain (1903), Ruhani Khazain, volume 20, p. 45-46 Also, *Tadhkira*, revelation of 1903, p-405.

89

بنی اسرائیل میں اگرچہ بہت نبی آئے مگر
اُنکی نبوت موسیٰ کی پیروی کا نتیجہ نہ تھا بلکہ وہ نبوتیں براہ راست خدا کی ایک موہبت تھیں
حضرت موسیٰ کی پیروی کا اس میں ایک ذرہ کچھ دخل نہ تھا اسی وجہ سے میری طرح اُن کا یہ نام نہ ہوا
کہ ایک پہلو سے نبی اور ایک پہلو سے اُمتی بلکہ وہ انبیاء مستقل نبی کہلائے اور براہ راست اُن کو
منصب نبوت ملا۔

Haqiqatul Wahiy (1907), Roohani Khazain volume 22, page 100, Footnotes

جس حالت میں آنحضرت صلی اللہ علیہ وسلم مثیل موسیٰ ہیں۔ اور آپ کے خلفاء مثیل انبیاء بنی اسرائیل ہیں۔ تو پھر کیا وجہ کہ مسیح موعود کا نام احادیث میں نبی کر کے پکارا گیا ہے۔ مگر دوسرے تمام خلفاء کو یہ نام نہیں دیا گیا۔ سو میں نے اُن کو یہ جواب دیا کہ جب کہ آنحضرت صلی اللہ خاتم الانبیاء تھے اور آپ کے بعد کوئی نبی نہیں تھا۔ اس لئے اگر تمام خلفاء کو نبی کے نام سے پکارا جاتا تو امر ختم نبوت مشتبہ ہو جاتا اور اگر کسی ایک فرد کو بھی نبی کے نام سے نہ پکارا جاتا تو عدم مشابہت کا اعتراض باقی رہ جاتا۔ کیونکہ موسیٰؑ کے خلفاء نبی ہیں۔ اس لئے حکمت الہی نے یہ تقاضا کیا کہ پہلے بہت سے خلفاء کو برعایت ختم نبوت بھیجا جائے اور اُن کا نام نبی نہ رکھا جائے۔ اور یہ مرتبہ ان کو نہ دیا جائے تاختم نبوت پر یہ نشان ہو۔ پھر آخری خلیفہ یعنی مسیح موعود کو نبی کے نام سے پکارا جائے تا خلافت کے امر میں دونوں سلسلوں کی مشابہت ثابت ہو جائے۔ اور ہم کئی دفعہ بیان کر چکے ہیں کہ مسیح موعود کی نبوت ظنی طور پر ہے کیونکہ وہ آنحضرت صلی اللہ علیہ وسلم کا بروز کامل ہونے کی وجہ سے نفس نبی سے مستفیض ہو کر نبی کہلانے کا مستحق ہو گیا ہے۔ جیسا کہ ایک وحی میں خدا تعالیٰ نے مجھ کو مخاطب کر کے فرمایا تھا۔

يَا اَحْمَدُ جُعِلَتْ مُرْسَلَا - اے احمد تو مرسل بنایا گیا۔ یعنی جیسے کہ تو بروزی رنگ میں احمد کے نام کا مستحق ہوا۔ حالانکہ تیرا نام غلام احمد تھا سو اسی طرح بروز کے رنگ میں نبی کے نام کا مستحق ہے۔

(Tadhkiratul Shahadatain, October 1903, Ruhani Khazain vol. 20, p. 45)

أَنَّ اللَّهَ مَا أَرَادَ مِنْ نَبَوْتِي إِلَّا كَثْرَةَ الْمَكَالِمَةِ وَالْمَخَاطَبَةِ،
وَهُوَ مُسَلَّمٌ عِنْدَ أَكْبَارِ أَهْلِ السُّنَّةِ.

(Al-Istifta', Haqiqatul Wahiy, 1906, Ruhani Khazain vol. 22, p. 637, footnote)

The Urdu text here is the same as already reproduced under End Note 63.

رہم میں اور ہمارے مخالف مسلمانوں میں
صرف لفظی نزاع ہے اور وہ یہ کہ ہم خدا کے اُن کلمات کو جو نبوت یعنی پیشگوئیوں پر مشتمل ہوں
نبوت کے اسم سے موسوم کرتے ہیں اور ایسا شخص جس کو بکثرت ایسی پیشگوئیاں بذریعہ وحی دی
جائیں یعنی اس قدر کہ اُس کے زمانہ میں اُس کی کوئی نظیر نہ ہو اس کا نام ہم نبی رکھتے ہیں۔ کیونکہ
نبی اُس کو کہتے ہیں جو خدا کے الہام سے بہ کثرت آئندہ کی خبریں دے مگر ہمارے مخالف مسلمان
مکالمہ الہیہ کے قائل ہیں۔ لیکن اپنی نادانی سے ایسے مکالمات کو جو بکثرت پیشگوئیوں پر مشتمل ہوں
نبوت کے نام سے موسوم نہیں کرتے حالانکہ نبوت صرف آئندہ کی خبر دینے کو کہتے ہیں جو بذریعہ
وحی والہام ہو۔ اور ہم سب اس بات پر اتفاق رکھتے ہیں کہ شریعت قرآن شریف پر ختم ہو گئی ہے
صرف مبشرات یعنی پیشگوئیاں باقی ہیں۔

(Chashma Ma'arfat, May 1908, Ruhani Khazain vol. 23, p. 189)

ہمارے اوپر جو کلام الہی نازل ہوتا ہے اس سے یہ نہ بھننا چاہیے کہ ہم نے کسی نئی اور تشریحی نبوت کا دعویٰ کیا ہے بلکہ مکالمہ مخاطبہ کی کثرت کیا بلحاظ کثرت اور کیا بلحاظ کیفیت کی وجہ سے نبی کہا گیا ہے۔ اب اس مجلس میں اگر کوئی صاحب عبرانی یا عربی سے واقف ہے تو وہ جان سکتا ہے کہ نبی کا لفظ نبأ سے نکلا ہے اور نبأ کہتے ہیں خبر دینے کو۔ اور نبی کہتے ہیں خبر دینے والے کو۔ یعنی خدا تعالیٰ کی طرف سے ایک کلام پا کر جو غیب پر مشتمل زبردست چٹکوتیں ہوں مخلوق کو پہنچانے والا اسلامی اصطلاح کی رو سے نبی کہلاتا ہے۔ چنانچہ قرآن شریف میں ہے اَنْبِئُوْنِ بِاَسْمَاءِ هٰؤُلَاءِ (البقرة: ۱۳۲) اصل میں ہماری اور ان لوگوں کی نزاع صرف لفظی ہے۔

(Malfoozat, May 1, 1908, vol. 10, p. 267, book edition; vol. 5, p. 555 on-line edition)

خاتم النبیین کے معنی
خاتم النبیین | یہ ہیں کہ آپ کی مہر کے
یعنی کسی کی نبوت تصدیق
نہیں ہو سکتی جب مہر تک جاتی ہے
تو وہ کاغذ سند ہو جاتا ہے اور مصدقہ
سمجھا جاتا ہے اس طرح آنحضرت صلی اللہ
علیہ وسلم کی مہر اور تصدیق جس نبوت پر
نہ ہو وہ صحیح نہیں ہے۔

(Al Hakam newspaper, October 17, 1902)

96

آپ نبیوں کے لئے مہر ٹھہرائے گئے ہیں۔ یعنی آئندہ کوئی نبوت کا کمال بجز
آپ کی پیروی کی مہر کے کسی کو حاصل نہیں ہوگا۔

(Chashma Masihi, 1906, Ruhani Khazain vol. 20, p. 388)

97

۔ اور وہ

خاتم الانبیاء بنے۔ مگر ان معنوں سے نہیں کہ آئندہ اُس سے کوئی روحانی فیض نہیں ملے گا
بلکہ ان معنوں سے کہ وہ صاحبِ خاتم ہے بجز اُس کی مہر کے کوئی فیض کسی کو نہیں پہنچ سکتا۔
اور اس کی اُمت کے لئے قیامت تک مکالمہ اور مخاطبہ الہیہ کا دروازہ کبھی بند نہ ہوگا اور
بجز اُس کے کوئی نبی صاحبِ خاتم نہیں ایک وہی ہے جس کی مہر سے ایسی نبوت بھی مل سکتی
ہے جس کے لئے اُمتی ہونا لازمی ہے۔

(Haqiqatul Wahiy, May 1907, Ruhani Khazain vol. 22, p. 29-30)

98

اللہ جلّ شانہ نے آنحضرت صلی اللہ علیہ وسلم کو صاحبِ خاتم بنایا۔ یعنی آپ کو افاضہ کمال
کے لئے مہر دی جو کسی اور نبی کو ہرگز نہیں دی گئی اسی وجہ سے آپ کا نام خاتم النبیین ٹھہرا یعنی آپ کی
پیروی کمالات نبوت بخشی ہے اور آپ کی توجہ روحانی نبی تراش ہے

(Haqiqatul Wahiy, May 1907, Ruhani Khazain vol. 22, p.
100, footnote)

99

The Urdu text here is the same as already reproduced under End Note 69.

100

The Urdu text here is the same as already reproduced under End Note 70.

101

مگر ایک قسم کی نبوت ختم نہیں یعنی وہ نبوت جو اُس کی کامل پیروی سے ملتی ہے اور جو اُس کے چراغ میں سے نور لیتی ہے وہ ختم نہیں کیونکہ وہ محمدی نبوت ہے یعنی اُس کا ظل ہے اور اُسی کے ذریعہ سے ہے اور اُسی کا مظہر ہے ☆ اور اُسی سے فیضیاب ہے۔

(Chashma 'Ma' arfat, May 1908, Ruhani Khazain vol. 23, p. 340)

102

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خدائے تعالیٰ کے نبی اسی غرض
اور مدعا سے آیا کرتے ہیں کہ تا وہ لوگوں کی آنکھوں کے سامنے نمونہ کی طرح ہو کر ان کو یہ
ترغیب و تحریک دیں کہ جو شخص ان کے نقش قدم پر چلے اور ان کے طریق میں محو ہو جائے
وہ آخر انہیں کا روپ ہو جائے گا اور انہیں کے رنگ میں آ جائے گا

(Surma Chashm Ariya, 1886, Ruhani Khazain vol. 2, p. 241
on-line edition)

104

105

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ولله مکالمات و

۔ و خدا را مکالمات و

مخاطبات مع أوليائه في هذه الأمة، وإنهم يُعطون صبغة الأنبياء وليسوا
مخاطبات است باولياي خود دريس امت۔ وايشا نزارنگ انبياء دادہ مے شود۔ و در حقيقت
نبيين في الحقيقة،
انبياء نيستند۔

(Mawahibur Rahman, 1903, *Ruhani Khazain* vol. 19, p. 285)

یہ نکتہ بھی یاد رکھنے کے لائق ہے کہ جب آسمان سے مقرر ہو کر ایک نبی یا رسول آتا ہے تو اُس نبی کی برکت سے
عام طور پر ایک نور حسب مراتب استعدادات آسمان سے نازل ہوتا ہے اور انتشارِ روحانیت ظہور میں آتا ہے تب
ہر ایک شخص خوابوں کے دیکھنے میں ترقی کرتا ہے اور الہام کی استعداد رکھنے والے الہام پاتے ہیں اور روحانی
امور میں عقلیں بھی تیز ہو جاتی ہیں کیونکہ جیسا کہ جب بارش ہوتی ہے ہر ایک زمین کچھ نہ کچھ اس سے حصہ لیتی
ہے ایسا ہی اُس وقت ہوتا ہے جب رسول کے بھیجنے سے بہار کا زمانہ آتا ہے تب اُن ساری برکتوں کا موجب
در اصل وہ رسول ہوتا ہے اور جس قدر لوگوں کو خوابیں یا الہام ہوتے ہیں دراصل اُن کے کھلنے کا دروازہ وہ
رسول ہی ہوتا ہے کیونکہ اس کے ساتھ دنیا میں ایک تبدیلی واقع ہوتی ہے اور آسمان سے عام طور پر ایک روشنی
اُترتی ہے جس سے ہر ایک شخص حسب استعداد حصہ لیتا ہے وہی روشنی خواب اور الہام کا موجب ہو جاتی ہے
اور نادان خیال کرتا ہے کہ میرے ہنر سے ایسا ہوا ہے مگر وہ چشمہ الہام اور خواب کا صرف اس نبی کی برکت
سے دنیا پر کھولا جاتا ہے اور اُس کا زمانہ ایک لیلۃ القدر کا زمانہ ہوتا ہے جس میں فرشتے اُترتے ہیں

(Haqeeqatul Wahiy, May 1907, *Ruhani Khazain* vol. 22, p. 69,
footnote)

یہ بھی یاد رہے کہ خدا کے وجود کا پتہ دینے والے اور اُس کے واحد الاشریک ہونے کا علم لوگوں کو سکھانے والے صرف انبیاء علیہم السلام ہیں۔ اور اگر یہ مقدس لوگ دنیا میں نہ آتے تو صراطِ مستقیم کا یقینی طور پر پانا ایک ممتنع اور محال امر تھا اگرچہ زمین و آسمان پر غور کر کے اور اُن کی ترتیبِ مبلغ اور محکم پر نظر ڈال کر ایک صحیح الفطرت اور سلیم العقل انسان دریافت کر سکتا ہے کہ اس کا رخاۂ پُر حکمت کا بنانے والا کوئی ضرور ہونا چاہئے لیکن اس فقرہ میں کہ ضرور ہونا چاہئے۔ اور اس فقرہ میں کہ واقعی وہ موجود ہے بہت فرق ہے۔ واقعی وجود پر اطلاع دینے والے صرف انبیاء علیہم السلام ہیں جنہوں نے ہزار ہا نشانوں اور معجزات سے دنیا پر ثابت کر دکھایا کہ وہ ذات جو مخفی در مخفی اور تمام طاقتوں کی جامع ہے درحقیقت موجود ہے۔

(Haqeeqatul Wahiy, May 1907, Ruhani Khazain vol. 22, p. 114-115)

جس نبوت کا دعویٰ کرنا قرآن شریف کے رو سے منع معلوم ہوتا ہے ایسا کوئی دعویٰ نہیں کیا گیا صرف یہ دعویٰ ہے کہ ایک پہلو سے میں اُمتی ہوں اور ایک پہلو سے میں آنحضرت صلی اللہ علیہ وسلم کے فیض نبوت کی وجہ سے نبی ہوں اور نبی سے مراد صرف اس قدر ہے کہ خدا تعالیٰ سے بکثرت شرف مکالمہ و مخاطبہ پاتا ہوں بات یہ ہے کہ جیسا کہ مجدد صاحب سرہندی نے اپنے مکتوبات میں لکھا ہے کہ اگرچہ اس اُمت کے بعض افراد مکالمہ و مخاطبہ الہیہ سے مخصوص ہیں اور قیامت تک مخصوص رہیں گے لیکن جس شخص کو بکثرت اس مکالمہ و مخاطبہ سے مشرف کیا جائے اور بکثرت امور غیبیہ اس پر ظاہر کئے جائیں وہ نبی کہلاتا ہے۔ اب واضح ہو کہ احادیث نبویہ میں یہ پیشگوئی کی گئی ہے کہ آنحضرت صلی اللہ علیہ وسلم کی اُمت میں سے ایک شخص پیدا ہوگا جو عیسیٰ اور ابن مریم کہلائے گا۔ اور نبی کے نام سے موسوم کیا جائے گا یعنی اس کثرت سے مکالمہ و مخاطبہ کا شرف اس کو حاصل ہوگا اور اس کثرت سے امور غیبیہ اس پر ظاہر ہوں گے کہ بجز نبی کے کسی پر ظاہر نہیں ہو سکتے جیسا کہ اللہ تعالیٰ نے فرمایا ہے فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ ۚ یعنی خدا اپنے غیب پر کسی کو پوری قدرت اور غلبہ نہیں بخشتا جو کثرت اور صفائی سے حاصل ہو سکتا ہے۔ بجز اُس شخص کے جو اس کا برگزیدہ رسول ہو اور یہ بات ایک ثابت شدہ امر ہے کہ جس قدر خدا تعالیٰ نے مجھ سے مکالمہ و مخاطبہ کیا ہے اور جس قدر امور غیبیہ مجھ پر ظاہر فرمائے ہیں تیرہ سو برس ہجری میں کسی شخص کو آج تک بجز میرے یہ نعمت عطا نہیں کی گئی۔

(Haqiqatul Wahiy, May 1907, Ruhani Khazain vol. 22, p. 406)

۔ خدا کی محبت اُن کے دلوں پر ایسا کام کرتی ہے کہ اُن کے دل خدا کی عظمت قبول کرنے کے بعد کسی کی پروا نہیں رکھتے۔ سب پر رحم کرتے ہیں مگر اس طور پر کسی کی عظمت نہیں مانتے کہ بعد خدا کے وہ بھی کچھ چیز ہے اور وہ نہیں چاہتے کہ اپنے تئیں لوگوں پر ظاہر کریں اور اپنی اندرونی پاکیزگی لوگوں کو دکھائیں۔ بلکہ وہ انگشت نما ہونے سے کراہت کرتے ہیں اُن کی فطرت ہی ایسی واقع ہوتی ہے کہ وہ شہرت سے ہزار کوس دُور بھاگتے ہیں اور گمنام رہنا چاہتے ہیں مگر وہ خدا جو اُن کے دلوں کو دیکھتا ہے اور اُن کو اس کام کے لئے لائق سمجھتا ہے کہ وہ اپنے گوشوں اور حجروں سے باہر نکلیں اور خدا کے بندوں کو سید ہی راہ کی دعوت کریں وہ جبراً اُن کو خلوت سے جلوت کی طرف لے آتا ہے اور زمین پر اپنے قائم مقام بنا کر اُن کے ذریعہ سے دلوں کو سچائی کی طرف کھینچتا ہے اور اُن کے لئے بڑے بڑے نشان دکھاتا ہے اور دُنیا پر اُن کی عظمت ظاہر کرنے کے لئے اُن کی تائید میں وہ قدرت کے نمونے ظاہر کرتا ہے کہ آخر ہر ایک عقلمند کو ماننا پڑتا ہے کہ وہ خدا کی طرف سے ہیں اور چونکہ وہ زمین پر خدا کے قائم مقام ہوتے ہیں اس لئے ہر ایک مناسب وقت پر خدا کی صفات اُن سے ظاہر ہوتی ہیں اور کوئی امر اُن سے ایسا ظاہر نہیں ہوتا کہ وہ خدا کی صفات کے برخلاف ہو:

(Chashma 'Ma 'arfat, May 1908, Ruhani Khazain vol. 23, p. 296)

112

خدا کی کتاب اور خدا کے رسول جو دنیا میں آتے ہیں بڑی غرض
اُن کی یہی ہوتی ہے جو دنیا کو پاپ اور گناہ کی زندگی سے چھڑاویں اور خدا سے پاک تعلقات
قائم کریں

(Chashma 'Ma 'arfāt, May 1908, Ruhani Khazain vol. 23, p. 306)

113

اس لئے خدا کے سچے رسول
مبدء و معاد کے اخبار کے ساتھ دنیا کے متعلق بہت سے اخبار غیبیہ بتلاتے ہیں تا اُن کی نبوت کے
ذریعہ مبدء و معاد کی خبریں بھی ثابت ہوں۔

(Chashma 'Ma 'arfāt, May 1908, Ruhani Khazain vol. 23, p. 318)

114

سو خدا کی یہ اصطلاح ہے جو کثرت مکالمات و مخاطبات کا نام اُس
نے نبوت رکھا ہے یعنی ایسے مکالمات جن میں اکثر غیب کی خبریں دی گئی ہیں

(Chashma 'Ma 'arfāt, May 1908, Ruhani Khazain vol. 23, p. 341)

آنحضرت صلی اللہ علیہ وسلم کو یہ ایک خاص فخر دیا گیا ہے کہ وہ ان معنوں سے خاتم الانبیاء ہیں کہ ایک تو تمام کمالات نبوت اُن پر ختم ہیں اور دوسرے یہ کہ اُن کے بعد کوئی نئی شریعت لانے والا رسول نہیں اور نہ کوئی ایسا نبی ہے جو اُن کی اُمت سے باہر ہو بلکہ ہر ایک کو جو شرف مکالمہ الہیہ ملتا ہے وہ انہیں کے فیض اور اُنہیں کی وساطت سے ملتا ہے اور وہ اُمتی کہلاتا ہے نہ کوئی مستقل نبی۔

(Chashma Ma'arfat, May 1908, Ruhani Khazain vol. 23, p. 380)

۔ اسی طرح اوائل میں میرا یہی عقیدہ تھا کہ مجھ کو مسیح ابن مریم سے کیا نسبت ہے وہ نبی ہے اور خدا کے بزرگ مقررین میں سے ہے۔ اور اگر کوئی امر میری فضیلت کی نسبت ظاہر ہوتا تو میں اُس کو جزئی فضیلت قرار دیتا تھا۔ مگر بعد میں جو خدا تعالیٰ کی وحی بارش کی طرح میرے پر نازل ہوئی اُس نے مجھے اس عقیدہ پر قائم نہ رہنے دیا اور صریح طور پر نبی کا خطاب مجھے دیا گیا مگر اس طرح سے کہ ایک پہلو سے نبی اور ایک پہلو سے اُمتی ☆

(Haqiqatul Wahiy, May 1907, Ruhani Khazain vol. 22, p. 153-154)

117

خلاصہ یہ کہ میری کلام میں کچھ تناقض نہیں ہیں تو خدا تعالیٰ
کی وحی کا پیروی کرنے والا ہوں۔ جب تک مجھے اس سے علم نہ ہوا میں وہی کہتا رہا جو اوائل میں میں
نے کہا اور جب مجھ کو اُس کی طرف سے علم ہوا تو میں نے اُسکے مخالف کہا۔ میں انسان ہوں مجھے عالم
الغیب ہونے کا دعویٰ نہیں۔

(Haqiqatul Wahiy, May 1907, Ruhani Khazain vol. 22, p. 154)

118

خدا کی طرف سے ماٹور ہو کر آنے والے
لوگوں کے دو طبقہ ہوتے ہیں۔ ایک وہ جو صاحبِ شریعت ہوتے ہیں جیسے مولیٰ علیہ السلام اور ایک وہ
جو احیائے شریعت کے لیے آتے ہیں۔ جیسے حضرت عیسیٰ علیہ السلام۔

Malfoozat vol. 1 (on-line edition), April 1901, p. 490

119

The Urdu text here is the same as already reproduced under End Note 89.

نبی کی اصطلاح مستقل نبی پر بولی جاتی تھی مگر اب خاتم النبیین کے بعد یہ مستقل نبوت رہی ہی نہیں۔

.....
علیہ السلام کو نبوت کا شرف پہلے سے حاصل ہے تو کیسے ہو سکتا ہے کہ وہ پھر آئیں اور اپنی نبوت کو کھودیں۔ یہ آیت آنحضرت صلی اللہ علیہ وسلم کے بعد مستقل نبی کو روکتی ہے البتہ یہ امر آنحضرت صلی اللہ علیہ وسلم کی شان کو بڑھانے والا ہے کہ ایک شخص آپ ہی کی اُمت سے آپ ہی کے فیض سے وہ درجہ حاصل کرتا ہے جو ایک وقت مستقل نبی کو حاصل ہو سکتا تھا لیکن اگر وہ خود ہی آئیں تو پھر صاف ظاہر ہے کہ پھر اس خاتم الانبیاء والی آیت کی تکذیب لازم آتی ہے

(February 15, 1903, *Malfoozat* vol. 5, p. 115; Vol. 3, p. 96, on-line edition)

کوئی شخص اس جگہ نبی ہونے کے لفظ سے دھوکا نہ کھاوے۔ میں بار بار لکھ چکا ہوں کہ یہ وہ نبوت نہیں ہے جو ایک مستقل نبوت کہلاتی ہے کوئی مستقل نبی امتی نہیں کہلا سکتا۔ مگر میں امتی ہوں۔ پس یہ صرف خدا تعالیٰ کی طرف سے ایک اعزازی نام ہے جو آنحضرت صلی اللہ علیہ وسلم کی اتباع سے حاصل ہوا تا حضرت عیسیٰ سے تکمیل مشابہت ہو۔ منہ

(*Zameema Braheen Ahmadiyya* part 5, late 1905, *Ruhani Khazain* vol. 21, p. 360, footnote)

122

اس لئے میں صرف نبی نہیں کہلا
سکتا بلکہ ایک پہلو سے نبی اور ایک پہلو سے امتی اور میری نبوت آنحضرت صلی اللہ علیہ وسلم کی ظل ہے نہ کہ اصلی
نبوت۔ اسی وجہ سے حدیث اور میرے الہام میں جیسا کہ میرا نام نبی رکھا گیا ایسا ہی میرا نام امتی بھی رکھا ہے تا معلوم
ہو کہ ہر ایک کمال مجھ کو آنحضرت صلی اللہ علیہ وسلم کی اتباع اور آپ کے ذریعہ سے ملا ہے۔ ہندہ

(Haqiqatul Wahiy, May 1907, Ruhani Khazain vol. 22, p. 154, footnote)

123

The Urdu text here is the same as already reproduced under End Note 87.

124

ہم اگر نبی کا لفظ اپنے متعلق استعمال کرتے ہیں تو ہم ہمیشہ وہ
منسوم بیتے ہیں جو کہ ختم نبوت کا مغل نہیں ہے اور جب اس کی نفی کرتے ہیں تو وہ معنی مراد ہوتے ہیں جو ختم نبوت
کے مغل ہیں۔

(April 26, 1903, Malfoozat, vol. 5, p. 382; vol. 3, p. 275 on-line edition)

125

یاد رہے کہ امام الزمان کے لفظ میں نبی، رسول، محدث، مجدد سب داخل ہیں

(Zaroorutl Imam, Sep. 1897, Ruhani Khazain vol. 13, p. 495)

126

محمی الدین ابن عربی نے بھی ایسا ہی لکھا ہے۔ حضرت مجدد نے بھی یہی عقیدہ ظاہر کیا ہے پس کیا سب کو کافر
کہو گے؟ یاد رکھو کہ سلسلہ نبوت قیامت تک قائم رہے گا۔

(May 25, 1908, Malfoozat, vol. 10, p. 451; vol. 5, p. 689 on-line edition)